

MAX MULLER'S
HANDBOOKS
FOR
THE STUDY OF SANSKRIT
—
THE HITOPADEŚA
BOOKS II. III. & IV.



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FOR
THE STUDY OF SANSKRIT.
EDITED BY
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IN THE UNIVERSITY OF OXFORD.

HANDBOOKS FOR THE STUDY OF SANSKRIT.

EDITED BY MAX MÜLLEK, M.A.

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॥ सहजेदः ॥
FRIEND-SEPARATION.

अथ राजपुत्रा ऊचुः । आर्य मित्रलाभः श्रुतस्तावदस्माभिः ।

Then the king's-sons said : Reverend Sir, The Friend-acquisition heard so far by us ;

इदानीं सहजेदं श्रोतुमिच्छामः । विष्णुशर्मोवाच । सहजेदं

now the Friend-separation to hear we desire. Vishṇuśarman said : The Friend-separation

तावच्छृणुत यस्यायमाद्यः श्वोकः ।

then hear, of which this the first verse :

वर्धमानो महाल्लेहो मृगेंद्रवृष्टयोर्वने ।

The increasing great-affection of a lion-and a bull in a wood.

पिशुनेनापि लुब्धेन जंबुकेन विनाशितः ॥१॥

by an insidious also greedy jackal destroyed. (1)

राजपुत्रैरुक्तं । कथमेतत् । विष्णुशर्मा कथयति । अस्ति दक्षिणा-

By the king's-sons said : How that ? Vishṇuśarman relates : There is on the south-

पथे सुवर्णवती नाम नगरी । तत्र वर्धमानो नाम वणिग्

road Suvarṇavatī by name a city. There Vardhamāna by name a merchant

निवसति । तस्य प्रचुरे ऽपि वित्ते ऽपरान्बन्धून्-

dwells. Of him (though) abundant even wealth (was), the other relations

तिसमृद्धान्समीक्ष्य पुनर्र्थवृद्धिः करणीयेति मतिर्बभूव ।

very-prosperous having seen, 'again wealth-increase to be made' thus resolution was.

यतः । अधो ऽधः पश्यतः कस्य महिमा नोपचीयते ।

For, Down down looking of whom the greatness not is enhanced?

उपर्युपरि पश्यन्तः सर्वे एव दरिद्रतिः ॥२॥

Upwards upwards looking all indeed are poor. (2)

अपरं च । ब्रह्मापि नरः पूज्यो यस्यास्ति विपुलं धनं ।

Another and, A Brahman-slaying even man to be honoured, of whom is ample wealth,

शशिनस्तुत्यवंशो ऽपि निर्धनः परिभूयते ॥३॥

with the moon* of equal-lineage although the wealth-less is despised. (3)

अन्यच्च । अव्यवसायिनमलसं दैवपरं साहसाच्च परिहीणं ।

Again and, The exertion-less inactive in fate-alone trusting of courage and deprived,

प्रमदेव हि वृद्धपतिं नेञ्चलक्ष्मयूपगृहितुं लक्ष्मीः ॥४॥

a lovely woman as certainly an old-husband not likes to embrace Lakshmi. (4)

किंच । आलस्यं स्त्रीसेवा सरोगिता जन्मभूमिवात्स्यं ।

Moreover, Inactivity, woman-service, ill-health, birth-place-fondness,

संतोषो भीरुतं षट् व्याघाता महत्त्वस्य ॥५॥

acquiescence, timidity, six obstructions of greatness. (5)

यतः । संपदा सुस्थितमन्यो भवति स्वत्पर्याप्तियः ।

For, Through fortune prosperous-thinking himself is through a little even who,

कृतकृत्यो विधिर्मन्ये न वर्धयति तस्य तां ॥६॥

having done-its duty fate, methinks, not increases of him that. (6)

अपरं च । निरहसाहं निरानन्दं निर्वीर्यमूरिनन्दनं ।

Another and, An exertion-less, joy-less, power-less, enemy-delighter,

मा स्म सीमंतिनी काचिज्जनयेत्पुचमीहरणं ॥७॥

not ever woman any may bear a son such. (7)

तथा चोक्तं । अलब्धं चैव लिप्सेत लब्धं रक्षेद्वक्षयात् ।

Thus and said: The unobtained and indeed one should wish the obtained one should guard
to obtain from decrease,

रक्षितं वर्धयेत्सम्यग्वृद्धं तीर्थेषु निश्चिपेत् ॥८॥

the guarded one should increase properly, the increased on holy places one should bestow. (8)

यतोऽलब्धमिक्तोऽर्थयोगादर्थस्य

For (of one who) the unobtained desires, through wealth-application, of wealth

प्राप्तिरेव लब्धस्याथरक्षितस्य निधेऽपि स्वयं

the obtainment indeed; of an acquired even, (but) not-guarded treasure also of itself

विनाशः । अपि च । अवर्धमानश्चार्थः काले स्वत्पर्ययो

disappearance. Also and, Not-increasing and wealth in time with very-small-expenditure

* One of the great royal families of India derived its origin from the moon.

६ पंजनवत्क्षयमेति । अनुपभुज्यमानस् निष्ठ्रयोजन एव सः ।
even collyrium-like* to waste goes, not-enjoyed being and, useless indeed it.

तथा चोक्ते ।

Thus and said:

धनेन किं यो न ददाति नासुते वलेन किं यथा रिपूच वाधते ।

With wealth what, who not gives, not enjoys? With strength what, who enemies slays?
and not

श्रुतेन किं यो न च धर्ममाचरेत्किमात्मना यो न जितेत्दियो भवेत् ॥१॥
with Scrip- what, who not also virtue prac- What with who not of subdued- may be? (9)
ture tises? soul, senses

यतः । जलविंदुनिपातेन क्रमशः पूर्यते घटः ।

For, By the water-drop-falling step by step is filled a pot,

स हेतुः सर्वविद्यानां धर्मस्य च धनस्य च ॥१०॥

this (is) the means of all-sciences, of virtue also, of wealth and. (10)

दानोपभोगरहिता दिवसा यस्य यांति वै ।

Of giving-and enjoyment-deprived the days of whom pass fesooth,

स कर्मकारभस्त्रेव श्वसन्तुष्टि न जीवति ॥११॥

he a blacksmith's-bellows like breathing even not does live. (11)

इति संचिंत्य नंदकसंजीवकनामानौ वृषभी धुरि

Thus having reflected Nandaka-and Safijivaka-named two bulls in the yoke

नियुज्य शकटं नानाविधदृष्ट्यपूर्णे कृत्वा वाणिज्येन गतः ।

having fastened, a cart with manifold-things-filled having made, on trading gone

काश्मीरं प्रति ।

Kāśmira towards.

अन्यच्च । अंजनस्य दृश्यं हृष्टा वल्मीकस्य च संचर्यं ।

Another and, Of collyrium the waste having seen, of the white ant and the increasing heap,

अबन्धं दिवसं कुर्याद्वानाध्ययनकर्मसु ॥१२॥

not-barren the day one should make in liberality-study-and actions. (12)

यतः । को इतिभारः समर्थानां किं दूरं व्यवसायिनां ।

For, What an excessive-load of the able? What far of the resolute?

को विदेशः सविद्यानां कः परः प्रियवादिनां ॥१३॥

What a strange country of the of knowledge- Who a stranger of the kindly-speaking? (13)
possessed ?

* A little collyrium is used every day to darken the eyelashes.

अथ गच्छतस्य सुदुर्गनामि महारणे संजीवको भग्नानुर्नि-

Now travelling of him in the Sudurga-named great-wood Safijivaka broken-kneed

पतितः । तमालोक्य वर्धमानो इचिंतयत् ।

fallen down. Him having seen Vardhamāna thought:

करोतु नाम नीतिज्ञो व्यवसायमित्तस्तः ।

Let make certainly the prudent a resolution thus (or) thus,

फलं पुनस्तदेवास्य यद्विपेमनसि स्थितं ॥१४॥

the fruit however that only of it what in Fate's mind stands. (14)

किंतु । विस्मयः सर्वथा हेयः प्रत्यूहः सर्वकर्मणां ।

However, Dismay in every way to be avoided, the obstacle of all-actions,

तस्माद्विस्मयमुत्सृज्य साध्ये सिद्धिविधीयतां ॥१५॥

therefore, dismay having abandoned, in what is to be accomplished success may be achieved. (15)

इति संचिन्त्य संजीवकं तत्र परित्यज्य वर्धमानः पुनः स्वयं

Thus having reflected, Safijivaka there having left, Vardhamāna again himself

धर्मपुरं नाम नगरं गता महाकायमन्यवृषभमेकं

to Dharmapura by name the town having gone, of great-bulk another-bull one

समानीय धुरि नियोज्य चलितः । ततः संजीवको इपि

having fetched, in the yoke having fastened, departed. Then Safijivaka also,

कथंकथमपि खुरचये भरं कृत्वोत्थितः ।

somehow-somehow on the hoof-triad his weight having made got-up.

यतः । निमग्नस्य पयोराशी पर्वतात्प्रतितस्य च ।

For, Of one plunged into water-mass, from a mountain of one fallen and,

तक्षकेणापि दृष्टस्य आयुर्भैर्णाणि रक्षति ॥१६॥

by (the serpent) Takshaka also of one bitten life the limbs preserves. (16)

नाकाले भियते जंतुर्विङ्गः शरशतैरपि ।

Not out of time dies a creature pierced by arrow-hundreds even,

कुशायेणैव संस्पृष्टः प्राप्तकालो न जीवति ॥१७॥

by a grass-point merely touched when his time-is come not he lives. (17)

आरक्षितं तिष्ठति दैवरक्षितं

Unguarded stands the by Fate-guarded,

सुरक्षितं दैवहतं विनश्यति ।

well-guarded the Fate-struck perishes.

जीवत्यनाथोऽपि वने विसर्जितः

There lives without-protector even in a forest one abandoned,

कृतप्रयत्नोऽपि गृहे न जीवति ॥१८॥

One for whom exertion-is made even in a house not lives. (18)

ततो दिनेषु गच्छतु संजीवकः स्वेच्छाहारविहारं कृत्वारण्यं

Then, the daya passing, Safijivaka ad libitum-feeding-sport having made the wood

भाष्यन्त्रूपुष्टांगो बलवाच्चनाद् । तस्मिन्वने पिंगलकनामा

perambulating frisky-fat-limbed, strong, roared. In that forest Pihgalaka-named

सिंहः स्वभुजोपार्जितराज्यसुखमनुभवन्विवसति ।

a lion the by his own-arm-acquired-sovereignty-pleasure enjoying dwells.

तथा चोक्तं । नाभिषेको न संस्कारः सिंहस्य क्रियते मृगैः ।

Thus and said, Not anointing, not consecration of the lion is made by the beasts,

विक्रमार्जितराज्यस्य स्वयमेव मृगेन्द्रता ॥१९॥

Of him who by prowess-has acquired-dominion of itself already the beast-kingship. (19)

स चैकदा पिपासाकुलितः पानीयं पातुं यमुनाकञ्चमङ्गञ्चत् ।

He and one day with thirst-pained water to drink to the Yamunka-bank went,

तेन च तत्र सिंहेनानन्दभूतपूर्वकमङ्कालघनगर्जितमिव

By that and there lion unperceived-before, unseasonable-cloud-thundering like,

संजीवकनर्दितमध्यावि । तच्छुत्वा पानीयमपीत्वा सचकितः

Safijivaka's-roaring was heard. That having heard water not-having drunk with-trembling

परिवृत्य स्वस्थानमागत्य किमिदमित्यालोचयंस्तूष्णी स्थितः ।

turning round, to his-place having gone, 'What this?' thus reflecting silently remained.

स च तथाविधः करटकदमनकाभ्यामस्य मंचिपुचाभ्यां

He and so-conditioned by Karatjaka-and Damanaka of him the minister's-sons

शृगालाभ्यां हृष्टः । तं तथाविधं हृष्टा दमनकः करटकमाह ।

two jackals seen. Him in this-state having seen Damanaka Karatjaka accoote:

सखे करटक किमित्ययमुदकारी स्वामी पानीयमपीत्वा

Friend Karatjaka, why thus this water-desiring master water not-having drunk

सचकितो मंदं मंदम् वति इते । करटको बूते । मिच दमनक

with-trembling slowly slowly stands off? Karutaka says: Friend Damana,

अस्मन्मतेनास्य सेवैव न क्रियते । यदि तथा भवति तर्हि

by our-advice of him attendance certainly not is made. If thus it is, then

किम् नेन स्वामिचेष्टानि रूपणेनास्माकं । यतोऽनेन राजा विना-

what with this the master's-actions-pondering of us? For by this king without

पराधेन चिरम् वधीरिताभ्यामावाभ्यां महदुःखम् नभूतं ।

offence long slighted, by us great pain suffered.

सेवया धनमिच्छद्धिः सेवकैः पश्य यत्कृतं ।

Through attendance wealth wishing by attendants behold what done,

स्वातंचं यच्छरीरस्य मूढैस्त्रदृपि हारितं ॥ २० ॥

the independance which of the body, by the fools that even allowed to be taken away. (20)

अपरं च । शीतवातातपक्षेशान्सहंते यान्पराश्रिताः ।

Another and, Cold-wind-heat-fatigue endure what the on another-dependant,

तदंशेनापि मेधावी तपस्त्वप्ना सुखी भवेत् ॥ २१ ॥

of that-with a part even a wise man penance having done, happy might be. (21)

अन्यच्च । एतावज्जन्मसाफल्यं यदनायत्ववृत्तिता ।

Another and, So far birth-fruitfulness, as independant-existence;

ये पराधीनतां यातास्ते वै जीवन्ति के मृताः ॥ २२ ॥

Who to on another-dependance gone, (granted that) those live, who dead? (22)

अपरं च । एहि गच्छ पतोऽहष वद मौनं समाचर ।

Again and, Come near! Go! Fall down! Get up! Speak! Silence observe!

एवमाशाय हयस्तैः क्रीडंति धनिनोऽर्थिभिः ॥ २३ ॥

Thus with the hope-demon-seized play the rich, with the needy. (23)

किंच । अबुधैर्धत्ताभाय परेष्ठस्त्रीभिरित्रि स्वयं ।

Moreover, By the unwise for wealth-obtainment, by venal-women as, of their own accord

आत्मा संसूक्ष्य संसूक्ष्य परोपकरणीकृतः ॥ २४ ॥

their own self having ornamented, having ornamented (it), of others-the slave-(is) made. (24)

किंच । या प्रकृत्यैव चपला निपतत्यशुचावपि ।

Moreover, Which by nature already unsteady falls on the impure even,

स्वामिनो वहु मन्यते हृदि ताम् पि सेवकाः ॥ २५ ॥

of a master highly esteem the look that even attendants. (25)

अपरं च । मौनामूर्खः प्रवचनपटुवातुलो जत्पको वा

Again and, Because of silence (he is) a fool; in speech-clever, windy, a prattler or;

शान्त्या भीरुर्यदि न सहते प्रायशो नाभिजातः ।

through forbearance cowardly; if not he forbears, most likely not well-born;

धृष्टः पार्षे वसति नियतं दूरताप्रगत्यः

insolent, (if) at the side be remains; constantly afar and, diffident;

सेवाधर्मः परमगहनो योगिनामप्यगम्यः ॥ २६ ॥

attendance-duty of extreme-profoundness for Yogins even impracticable. (26)

विशेषतश्च । प्रणमत्युच्चितहेतोजीवितहेतोर्विमुचति प्राणान् ।

Particularly and, He bows down for elevation's-sake, for life's-sake he gives up life,

दुःखियति सखहेतोः को मूढः सेवकादन्यः ॥ २७ ॥

he suffers pain for pleasure's-sake what fool from an attendant different? (27)

दमनको ब्रूते । मित्र सर्वथा मनसापि नैतत्कर्तव्यं ।

Damanaka says: Friend, wholly in mind even not that to be done.

यतः । कथं नाम न सेव्यते यत्ततः परमेश्वराः ।

For, Why namely not are attended with care the supreme-lords,

अच्चिरेणीव ये तुष्टाः पूरयन्ति मनोरथान् ॥ २८ ॥

quickly indeed who satisfied fulfil the heart's desires? (28)

अन्यच्च पश्य । कुतः सेवाविहीनानां चामरोदूतसंपदः ।

Another and behold: Whence of the service-deprived the by the Chāmara*-exalted-for-tunes,

उद्धंधवलञ्जलं वाजिवारणवाहिनी ॥ २९ ॥

the on a pole raised-white-umbrella†, of horses-and elephants-a troop? (29)

करटको ब्रूते । तथापि किमनेनास्माकं व्यापारेण । यतो

Karṭaka says: Thus even, what with this of us business? For

व्यापारेषु व्यापारः सर्वथा परिहरणीयः । पश्य ।

in not-(one's own) business business wholly to be avoided. Behold:

* Chāmara, a fly-flap commonly made of the tail of the bos grunniens, and conferred as an emblem of royal favour.

† The white canopy, an emblem of royalty.

अव्यापारे षु व्यापारं यो नरः कर्तुमिच्छति ।

In not-(his own) business business what man to do wishes,

स भूमी निहतः शेते कीलोत्पाटीं व वानरः ॥३०॥

be on the ground struck down lies, the wedge-extracting like ape. (30)

दमनकः पृच्छति । कथमेतत् । करटकः कथयति । अस्ति मगधदेशे

Damanaka asks: How that? Karatka relates: There is in the Magadha-country

धर्मारण्यसंनिहितवस्थायां शुभदत्तनामा कायस्येन विहारः

in one the Dharmawood-adjoining-ground by a Subhadatta-named Kāyastha* a sanctuary

कर्तुमारब्धः । तत्र करपचदार्यमाणेकस्तंभस्य कियूरस्फाटितस्य
to build begun. There of a with a saw-being split-post a little-way-divided

काष्ठसंडद्यमध्ये कीलकः सूचधारेण निहितः । तत्र बलवान्वानर-
in the wood-part-couple-middle a wedge by the carpenter put in. There a mighty monkey-

यूथः क्रीडनागतः । एको वानरः कालप्रेरित इव तं कीलकं
herd playing approached. One monkey, by Fate-driven as it were, that wedge

हस्ताभ्यां धृतोपविष्टः । तत्र तस्य मुष्कद्यं लंबमानं
with both hands having seized sat down. There of him the lower parts hanging down

काष्ठसंडद्याभ्यन्तरे प्रविष्टं । अनंतरं स च सहजचपलतया
in the wood-part-couple-interval entered. Thereupon he and through inborn-giddiness

महता प्रयत्नेन तं कीलकमाकृत्वान् । आकृते च कीलके
with great effort that wedge drew out. Being drawn out and the wedge,

चूर्णितांडद्यः पंचत्वं गतः । अतोऽहं ब्रवीमि । अव्यापारे षु
with smashed-lower parts to death gone. Therefore I say: 'In not-(his own) business

व्यापारमित्यादि । दमनको ब्रूते । तथापि स्वामिचेष्टानिरूपणं
business' &c. Damanaka says: Thus even a master's-actions-pondering

सेवकेनावश्यं करणीयं । करटको ब्रूते । सर्वस्मिन्दधिकारे य
by an attendant necessarily to be made. Karatka says: In every office who

एव नियुक्तः प्रधानमंची स करोतु यतोऽनुजीविना
verily appointed, the chief-minister, he may do (so), for by an inferior

पराधिकारत्तर्चां सर्वथा न कर्तव्या ।

of another's-office-investigation wholly not to be made.

* Member of a mixed caste, chiefly employed as writers.

पश्य । पराधिकारचर्ची यः कुर्यात्स्वामिहितेच्छया ।

Behold : Of another's-office-investigation who should do from master-welfare-desire,

स विषीदति चीक्कारान्नदभस्त्राडितो यथा ॥३१॥

he fares ill, for (his) braying the donkey beaten as. (31)

दमनकः पृच्छति । कथमेतत् । करटको बूते । अस्ति वाराणस्यां

Damanaka asks : How that ? Karatka says : There is in Vārāṇasi

कर्पूरपटको नाम रजकः । स चाभिनववयस्क्या वधा सह चिरं
Karpūrapaṭaka by name a washerman. He and (his) young-aged wife with long

निधुवनं कृत्वा निर्भरमालिंग्य प्रसन्नः । तदनंतरं तत्रहृदव्याख्यि

sport having made, heartily having embraced, fallen asleep. Thereupon his-house's-things

हर्तुं चौरः प्रविष्टः । तस्य प्रांगणे गर्दभो बड़ल्लिष्ठिति कुकुरस्तो-
to rob a thief entered. Of it in the yard a donkey fastened stands, a dog and

पविष्टो इस्ति । अथ गर्दभः श्वानमाह । सखे भवतस्त्रावदूयं

seated is. Now the donkey to the dog says : Friend, of you then this

व्यापारः । तत्किमिति त्वमुच्चैः शब्दं कृत्वा स्वामिनं न जागरयसि ।
a business ; then why thus thou loud a noise having made the master not dost thou waken ?

कुकुरो बूते । भद्र मम नियोगस्य चर्चा त्वया न कर्तव्या ।

The dog says : My dear, of me of the business investigation by thee not to be made.

त्वमेव किं न जानासि यथा तस्याहर्निंशं गृहरक्षां

Thou indeed (what?) not dost thou know, how of him day-and night house-guarding

करोमि । यतो इयं चिराच्चिर्वृतो ममोपयोगं न जानाति तेना-

I make? Because he long untroubled, of me the use not knows, therefore

धुनापि ममाहारदाने मंदादरः । यतो विना विधुरदर्शनं

(is he) now also of me for the food-giving little-caring. For without alarm-seeing

स्वामिन उपजीविषु मंदादरा भवन्ति ।

masters for the dependants little-caring are.

गर्दभो बूते । शृणु रे वर्वर ।

The donkey says : Listen, oh idiot :

याचते कार्यकाले यः स किं भृत्यः स किं सहत् ।

Asks at action-time who, he (what?) a servant, he (what?) a friend?

कुकुरो बूते ।

The dog says:

भृत्यान्संभाषयेद्यस्तु कार्यकाले स किं प्रभुः ॥३२॥

The servants should address who but at action-time (only), he (what?) a lord? (32)

यतः । आश्रितानां भूतौ स्वामिसेवायां धर्मसेवने ।

For, Of the dependants in the maintenance, in master-service, in law-observance,

पुचस्योत्पादने चैव न संति प्रतिहस्तकाः ॥३३॥

of a son in the begetting and likewise not there are substitutes. (33)

ततो गर्दभः सकोपमाह । अरे दुष्टमते पापीयांस्त्वं

Then the donkey with-anger says: Oh thou wicked-minded, very villainous thou,

यद्विपत्तौ स्वामिकार्यं उपेक्षां करोषि । भवतु

because in misfortune for the master's-business disregard thou makest. Let it be

तावत् । यथा स्वामी जागरिष्यति तन्मया कर्तव्यं ।

though! That the master shall awake, that by me to be made.

यतः । पृष्ठतः सेवयेद्यक्षं जठरेण हुताशनं ।

For, On the back one should serve the sun, with the belly the fire,

स्वामिनं सर्वभावेन परलोकम् मायया ॥३४॥

the master with one's whole-being, the other-world without-guile. (34)

इत्युक्तातीव चीकारशब्दं कृतवान् । ततः स रजकस्तेन

Thus saying exceedingly braying-noise he was making. Then that washerman by that

चीकारेण प्रबुद्धो निद्राभिंगकोपादुत्थाय गर्दभं लगुडेन

braying aroused through sleep-interruption-anger having got up the donkey with a stick

ताडयामास । तेनासौ पञ्चत्वम् गमत् । अतोऽहं ब्रवीमि । पराधि-

beating was. By that he to death went. Therefore I say: Of another's-

कारचर्चामित्यादि । पश्य । पशूनामन्वेषणमेवास्मन्नियोगः ।

business-investigation &c. Behold! For game searching only our-business.

स्वनियोगचर्चा क्रियतां । विमृश्य । किंत्वद्य तया

Of one's own-business-investigation be made! (Having reflected:) However to-day for that

चर्चया न प्रयोजनं यत आवयोर्भृश्चित्तशेषाहारः प्रचुरोऽस्ति ।

consideration not need, for of us of the meal-remaining-food plentiful is.

दमनकः सरोषमाह । कथमाहारार्थी भवान्केवलं राजानं सेवते ।

Damanaka with-anger says: How for food-seeking you merely the king serve?

एतद्युक्तमुक्तं त्वया ।

This improper said by thee.

यतः । सुहृदामुपकारकारणाद्विषतामध्यपकारकारणात् ।

For, Of friends for assistance's-sake, of enemies also for injury's-sake

नृपसंश्रय इष्टते बुधिजेठरं को न विभर्ति केवलं ॥३४॥

a king's-society is sought by the wise; the belly who not supports merely? (35)

जीविते यस्य जीवन्ति विग्रा मिचाणि बांधवाः ।

In the life of whom live the wise, friends, relations,

सफलं जीवितं तस्य आत्मार्थे को न जीवति ॥३५॥

fruitful the life of him; for his own-sake who not lives? (36)

अपि च । यस्मिन्जीवति जीवन्ति बहवः स तु जीवतु ।

Also and, In whom living live many, he truly may live;

काकोऽपि किं न कुरुते चंच्चा स्वोदरपूरणं ॥३७॥

the crow also (what?) not does he make with the beak of his-belly-filling? (37)

पश्य । पञ्चभिर्याति दासत्वं पुराणैः कोऽपि मानवः ।

Behold, For five goes to servitude Purāṇas* some man;

कोऽपि लक्ष्मीः कृती कोऽपि लक्ष्मीरपि न लभ्यते ॥३८॥

some man (is) through Lacs† satisfied, some man through Lacs even not is taken. (38)

अन्यच्च । मनुष्यजाती तुल्यायां भूत्यत्वमृतिगर्हितं ।

Another and, Man-kind (being) equal servitude (is) extremely-despised,

प्रथमो यो न तचापि स किं जीवत्सु गणयते ॥३९॥

the first who not there even, he (what?) among the living is counted? (39)

तथा चोक्तं । वाजिवारणलौहानां काष्ठपाषाणवाससां ।

Thus and said, Of horses-elephants-metals, of timber-stone-clothes,

नारीपुरुषतोयानामृतं भहदंतरं ॥४०॥

of women-men-water the difference a great difference. (40)

* Old coins, coins of small value.

† Lac, one hundred thousand.

तथा हि स्वत्पमण्टिरिच्छते ।

Thus namely a very-little also is highly valued.

स्वत्पन्नाम् वसावशेषमलिनं निर्मासमण्टस्यिकं

Very-few-sinews (having) with fat-remnants-dirty fleshless even small bone

श्वा लभ्यु परितोषमेति न भवेत्स्य सुधः शांतये ।

a dog having got to contentment goes; not may it be of him of the hunger for the al-layment;

सिंहो जंबुकमङ्कमागतमपि त्यज्ञा निहंति द्विपं

a lion the jackal to his side approached even letting go strikes down the elephant;

सर्वः कृच्छ्रगतोऽपि वांछति जनः सत्त्वानुरूपं फलं ॥४१॥

every to straits-come even longs for person his strength-suiting fruit. (41)

अपरं च । सेष्यसेवकयोरुत्तरं पश्य ।

Another and, Of master-and servant the difference behold :

लांगूलचालनमध्यरणावपातं

Tail-wagging, down at the feet-falling,

भूमौ निपत्य बद्नोदरदर्शनं च ।

to the ground having fallen face-belly-showing and,

श्वा पिंडस्य कुरुते गजपुंगवस्तु

the dog of the food-giver makes; of elephants-an excellent one however

धीरं विलोकयति चादुशतीष्य भुंक्ते ॥४२॥

gravely looks, with coaxing-hundreds and eats. (42)

किंच । यज्जीवति शशमपि प्रथितं मनुष्यैः

Moreover, What one lives a moment only celebrated by men,

विज्ञानविक्रमयशोभिरभज्यमानं ।

in wisdom-valour-glory un-scathed,

तत्त्वाम जीवितमिह प्रवदंति तज्ज्ञाः

that namely life here proclaim the truth-knowers;

काकोऽपि जीवति चिराय बलिं च भुंक्ते ॥४३॥

the crow also lives a long while, the oblation and eats. (43)

अपरं च । यो नामजे न गुरवे न च भूत्ववर्गे

Another and, Who not on a son, not to the instructor, not and on the servant-assemblage

दीने दयां न कुरुते न च बंधुवर्गे ।

distressed, compassion not bestows, not and on the relation-assemblage,

किं तस्य जीवितफलेन मनुष्यलोके

What of him with the life-fruit in the man-world?

काकोऽपि जीवति चिरं च बलिं च भुक्ते ॥४४॥

the crow also lives a long while and, the oblation and eats. (44)

अपरमपि । अहितहितविचारशून्यवुद्धेः

Another and, Of the of bad-and good-discrimination-empty-minded,

श्रुतिसमवैवेषुभिस्तिरस्तुतस्य ।

by scripture-laws many reproached,

उदरभरणमात्रकेवलेच्छोः

belly-maintenance-only-merely-wishing,

पुरुषपशोच्च पशोच्च को विशेषः ॥४५॥

of the man-beast and, of the beast and what difference? (45)

करटको बूते । आवां तावदप्रधानौ तदुप्यावयोः किमनया

Karaṭaka says: We both, first, are not-premiers; then also of us what with this

**विचारणया । दमनको बूते । कियता कालेनामात्याः प्रधानताम्-
रेफ्लेक्शनः ? दमनका बूते ? In how much time (do) ministers premiership**

प्रधानतां वा लभते ।

not-premiership or obtain?

यतः । न कस्यचित्क्षिद्विह स्वभावात्

For, Not to any one any one here because of his-nature

भवत्युदारोऽभिमतः खलो वा ।

is noble considered, vile or;

लोके गुरुत्वं विपरीततां वा

in the world to respectability the reverse or

स्वचेष्टितान्येव नरं नयन्ति ॥४६॥

his own-actions merely a man lead. (46)

किंच । आरोप्ते शिला शैले यन्नेन महता यथा ।

Moreover, It is elevated a rock on a mountain with effort great as,

निपात्यते श्वेनाधस्तुषात्मा गुणदोषयोः ॥४७॥

is made to fall in a moment down,— thus the soul in virtue-and vice. (47)

यात्यधोऽधो ब्रजत्युच्चिर्नरः स्वैरेव कर्मभिः ।

He goes down down, he goes upwards a man through his own merely actions,

कूपस्य खनिता यडन्याकारस्येव कारकः ॥४८॥

of a well the digger as, of a wall as the builder. (48)

तद्रदं । स्वयम्लायत्तो द्यात्मा सर्वस्य ।

That (is) good. On one's own-efforts-dependant indeed (is) the self of every one.

करटको बूते । अथ भवान्किं ब्रवीति । स आह । अयं तावत् ।

Karṇṭaka says: Now you what do you say? He says: This then

स्वामी पिंगलकः कुतोऽपि कारणात्सचकितः परिवृत्योपविष्टः ।
master Pingalaka from some cause with-trembling having turned back has sat down.

करटको बूते । किं तत्र जानासि । दमनको बूते ।

Karṇṭaka says: (What?) the truth dost thou know? Damanaka says:

किम् चाविदितम् स्ति । उक्तं च ।

What here unknown is? said and:

उदीरितोऽर्थः पशुनांपि गृह्णते

Uttered a thing by an animal even is comprehended,

हयाश्च नागाश्च वहंति देशिताः ।

horses and elephants and carry (as) directed;

अनुक्तम् पूर्हति पंडितो जनः ।

the unspoken also guesses a wise man,

परेंगितज्ञानफला हि बुद्धयः ॥४९॥

By another's-gestures-understanding-rewarded indeed (is) intelligence. (49)

आकारैर्गितैर्गत्या चेष्टया भाषणेन च ।

By appearances, by gestures, by the movement, by the action, by conversation and,

नेचवकृविकारेण लस्यते ऽर्तर्गतं मनः ॥५०॥

by eye-and countenance-change is discovered the inward mind. (50)

अत्र भयप्रस्तावे प्रशावलेनाहमेनं स्वामिनमात्मीयं करिष्यामि ।

Here in the fear-occasion by intellect-power I that master my own shall make.

यतः । प्रस्तावसहशं वाक्यं सन्नावसहशं प्रियं ।

For, To the occasion-conformable speech, to worthiness-conformable love,

आत्मशक्तिसमं कोपं यो जानाति स पंडितः ॥५१॥

to his own-strength-equal anger who knows, he wise. (51)

करटको ब्रूते । सखे तं सेवानभिज्ञः । पश्य ।

Karaṭaka says: Friend, thou with service-unacquainted. Behold,

अनाहूतो विशेष्यस्तु अपृष्ठो वहु भाषते ।

Uncalled shouln't enter who but, (who) unasked much talks,

आत्मानं मन्यते प्रीतं भूपालस्य स दुर्मतिः ॥५२॥

(who) himself thinks beloved of an earth-protector, he of weak-understanding. (52)

दमनको ब्रूते । भद्र कथमहं सेवानभिज्ञः । पश्य ।

Damanaka says: Dear, how I with service-unacquainted? Behold:

किमप्यस्ति स्वभावेन संदरं वाप्यसुंदरं ।

Anything is by nature beautiful or also not-beautiful?

यदेव रोचते यस्मै भवेत्तत्स्य सुंदरं ॥५३॥

What indeed is agreeable to some one, it will be that to him beautiful. (53)

यतः । यस्य यस्य हि यो भावस्तेन तेन हि तं नरं ।

For, Of whom so-ever indeed what (is) the character, by that (character) indeed that man

अनुप्रविश्य मेधावी क्षिप्रमात्मवशं नयेत् ॥५४॥

insinuating himself the wise quickly into his own-power may lead. (54)

अन्यच्च । को ऽचेत्यहमिति ब्रूयास्तम्यगादेशयेति च ।

Another and, 'Who there?' thus (being asked) 'I' thus he should say 'kindly command' thus and,

आज्ञामवितथां कुर्याद्यथाशक्ति महीपतेः ॥५५॥

the command not-futile he should make according to-strength of an earth-lord. (55)

अपरं च । अल्पेच्छुर्धृतिमान्माज्ज्ञायेवानुगतः सदा ।

Another and, Little-wishing, steady, intelligent, shadow-like attending always,

आदिष्टो न विकल्पेत स राजवसती वसेत् ॥५६॥

ordered not he will hesitate— he in a king's-dwelling may live. (56)

करटको ब्रूते । कदाचिच्छामनवसरप्रवेशाद्वमन्यते स्वामी ।

Karaṭaka says: Sometimes thee for inopportune-intrusion slighte the master,

स चाह । अस्तेवं तथाप्यनुजीविना स्वामिसांनिध्यमवश्यं

He and says: Be it thus; thus even by an attendant master-attendance necessarily

करणीयं ।

to be made.

यतः । दोषभीतेरनारंभस्त्रकापुरुषलक्षणं ।

For, Through fault-fear non-commencement, that of a weak man-the mark;

कैरजीर्णेभयाद्वातभर्जनं परिहीयते ॥५७॥

by whom through indigestion-fear, Oh brother! food is avoided? (57)

पश्य । आसन्नमेव नृपतिर्भजते मनुष्यं

Behold, The approached only a king favours man,

विद्याविहीनमङ्कुलीनमसंगतं वा ।

of knowledge-destitute, unnable, unconnected or;

प्रायेण भूमिपतयः प्रमदा लताष्

Commonly earth-lords, flirts, creepers and,

यः पार्श्वतो वसति तं परिवेष्यन्ति ॥५८॥

who at the side dwells, him they embrace. (58)

करटको ब्रूते । अथ तत्र गत्वा किं वस्थति भवान् । स आह ।

Karaṭaka says: Now there having gone what will say you? He says:

शृणु । किमनुरक्तो विरक्तो वा मयि स्वामीति

Listen. 'Whether favourable unfavourable or towards me the master,' thus

ज्ञास्यामि । करटको ब्रूते । किं तज्ज्ञानलक्षणं । दमनको

I shall learn. Karaṭaka says: What of that-knowledge-the mark? Damanaka

ब्रूते । शृणु ।

says: Listen.

दूराद्वेष्याणं हासः संप्रच्छेष्यादरो भृशं ।

From afar looking, smiling, in the enquiries attention exceedingly,

परोक्षे ऽपि गुणस्थाघा स्मरणं प्रियवस्तुषु ॥५९॥

in the absent even virtue-praise, dwelling on agreeable-things. (59)

असेवके चानुरक्तिर्दानं सप्रियभाषणं ।

To (him) when not-serving also attachment, giving with-kind-words,

अन्दरकेषु चिह्नानि दोषे उपि गुणसंयहः ॥६०॥

in favourable ones (these are) the marks, in a fault even merit-acknowledgment. (60)

अन्यत्र । कालयापनमाशानां वर्धनं फलखंडनं ।

Another and, Procrastination, of hopes increase, of reward-diminution,

विरक्तेश्वरचिह्नानि जानीयान्मतिमात्रः ॥६१॥

as an unfavourable-master's-marks should know the intelligent man. (61)

एतज्ञात्वा यथा चायं ममायतो भविष्यति तथा करिष्यामि ।

This having learned, that further he on me dependant will be, thus I shall act.

यतः । अपायसंदर्शनजां विपक्षिमुपायसंदर्शनजां च सिद्धिं ।

For, From fault-appearance-produced failure, from artifice-appearance-produced and success,

मेधाविनो नीतिविधिप्रयुक्तां पुरः स्फुरंतीभिव दर्शयन्ति ॥६२॥

the wise by policy-rules-ordained, in front beaming as it were show. (62)

करटको ब्रूते । तथाप्यप्राप्ने प्रस्तावे न वक्तुमर्हसि ।

Karutaka says: Thus also, not being obtained an occasion, not to speak thou oughtest.

यतः । अप्राप्तकालवचनं बृहस्पतिरपि ब्रुवन् ।

For, An unseasonable-word Brihaspati also uttering,

प्राप्तुयाद्यवज्ञानमपमानं च शाश्वतं ॥६३॥

might obtain understanding-contempt, disgrace and eternal. (63)

दमनको ब्रूते । मित्र मा भैषीः । नाहमप्राप्तावसरं वचनं

Damanaka says : Friend, not be afraid, not I an inopportune word

वदिष्यामि ।

shall speak.

यतः । आपद्युन्मार्गगमने कार्यकालात्ययेषु च ।

For, In misfortune, in wrong way-going, in action-time-passing away and,

आपृष्टेनापि वक्तव्यं भृत्येन हितमित्कृता ॥६४॥

by an unasked even to be spoken, by a servant good wishing. (64)

यदि च प्राप्तावसरेणापि मया मंचो न वक्तव्यस्तुदा

If and having found-an opportunity even by me counsel not to be spoken, then

मंचित्वमेव ममानुपपनं ।

the counsellorship certainly of me improper.

यतः । कल्पयति येन वृत्तिं येन च लोके प्रशस्यते सद्गिः ।

For, He obtains by which a livelihood, through which and in the world he is praised by the good,

स गुणस्तेन च गुणिना रक्ष्यः संवर्धनीयम् ॥६५॥

that quality by him and that quality possessing to be guarded, to be improved and.

(65)

तद्द्रानुजानीहि मां । गच्छामि । करटको बृते । शुभमस्तु

Therefore, dear, grant leave to me; I go. Karatka says: 'Prosperous be it;

शिवास्ते पंथानः । यथाभिलवितमनुष्टीयतामिति । ततो दमनको

blessed of thee the ways; according to-desire let it be executed' thus. Then Damanaka

विस्मित इव पिंगलकसमीपं गतः । अथ दूरदेव सादरं

amazed as it were to Pingalaka's-proximity gone. Then from afar already with-respect

राजा प्रवेशितः साष्टांगप्रणिपातं प्रणिपत्येपविष्टः ।

by the king bidden to enter with the eight-limbs-prostration having fallen down sat down.

राजाह । चिराहृष्टोऽसि । दमनको बृते । यद्यपि मया

The king says: A long time ago seen thou art. Damanaka says: If even of me

सेवकेन श्रीमहेवपादानां न किंचित्प्रयोजनमस्ति तथापि

as attendant of the blessed-Sire's-feet not any need is, thus even

प्राप्तकालमनुजीविना सांनिध्यमवश्यं कर्तव्यमित्यागतोऽस्मि ।

'at proper-time by an attendant approach necessarily to be made' thus come I am.

किंच । दंतस्य निर्धर्षणकेन राजन् कर्णस्य कंडूयनकेन वापि ।

Moreover, Of a tooth as a picker, O king, of the ear as a tickler or also,

तृणेन कार्यं भवतीश्वराणां किमंग वाक्पाणिमता नरेण ॥६६॥

for a straw need is of lords, how much more for an of speech-and hand-possessed man?

(66)

यद्यपि चिरेणावधीरितस्य देवपादिमें बुद्धिनाशः शंक्यते

If also since long of the slighted by the Sire's-feet of me intellect-loss is apprehended,

तदपि न शंकनीयं ।

that also not to be apprehended.

यतः । कदर्थितस्यापि च धैर्यवृत्ते:

For, Of the contemned even and with resolute-character endowed,

बुद्धेर्विनाशो न हि शंकनीयः ।

of the intellect loss not indeed to be apprehended,

अधः कृतस्यापि तनूनपातः

Of the downwards turned also fire

नाधः शिखा याति कदाचिदेव ॥६७॥

not downwards the flame goes ever indeed. (67)

देव तत्सर्वथा विशेषज्ञेन स्वामिना भवितव्यं ।

Sire, therefore wholly difference-knowing by the lord to be.

यतः । मणिर्लुठति पादेषु काचः शिरसि धार्यते ।

For, A gem rolls on the feet, glass on the head is worn,

यथैवास्ते तथैवास्तां काचः काचो मणिर्मणिः ॥६८॥

as just it sits, thus just let it sit,— glass (is) glass, a gem a gem. (68)

अन्यच् । निर्विशेषो यदा राजा समं सर्वेषु वर्तते ।

Another and, Without-difference when a king alike to all behaves,

तदोद्यमसमर्थानामुत्साहः परिहीयते ॥६९॥

then of the exertion-able the energy is lost. (69)

किंच । चिविधाः पुरुषा राजचुह्माधममध्यमाः ।

Moreover, Threefold (are) the men, O king, highest-middling-lowest,

नियोजयेत्थैवैतांस्त्रिविधेष्वेव कर्मसु ॥७०॥

he should employ thus also them in threefold verily actions. (70)

यतः । स्यान एव नियोज्यंते भृत्याश्चाभरणानि च ।

For, In (their) place only are employed attendants and, ornaments and,

न हि चूडामणिः पादे नूपुरं शिरसा कृतं ॥७१॥

not indeed a crest-jewel on the foot, an ankle-ornament on the head (is) placed. (71)

अपि च । कनकभूषणसंयहणोचितो

Also and, A gold-ornament-enclosure-deserving

यदि मणिस्तपुणि प्रणिधीयते ।

if a jewel in lead is set,

न स विरीति न चापि विशेषते

not that wails, not and also shines,

भवति योजयितुर्वचनीयता ॥७२॥

there is of the setter blamableness. (72)

अन्यच् । मुकुटे रोपितः काचश्चरणाभरणे मणिः ।

Another and, On a diadem mounted glass, on a foot-ornament a jewel—

न हि दोषो मणेरस्ति किंतु साधोरविज्ञता ॥७३॥

not certainly a fault of the jewel is, but the merchant's ignorance. (73)

पश्य । बुद्धिमाननुरक्तो इयमयं शूर इतो भयं ।

Behold, 'Intelligent attached this one, this one a hero, hence fear'—

इति भूत्यविचारज्ञो भूत्यैरापूर्यते नृपः ॥७४॥

thus of attendants-discrimination-knowing with attendants abounds a prince. (74)

तथा हि । आशः शस्त्रं शास्त्रं वीणा वाणी नरच नारी च ।

Thus namely : A horse, a weapon, knowledge, a lute, speech, a man and, a woman and,

पुरुषविशेषं प्राप्य हि भवन्ति योग्या अयोग्याच्च ॥७५॥

to different-men having come certainly, are useful useless and. (75)

अन्यच् । किं भक्तेनासमर्थेन किं शक्तेनापकारिण ।

Another and, What with an attached unable one? what with an able hostile one?

भक्तं शक्तं च मां राजनावज्ञातुं त्वमर्हसि ॥७६॥

attached able and me, O king, not to despise thou oughtest. (76)

यतः । अवज्ञानादाज्ञो भवति मतिहीनः परिजनः ।

For, Through the contempt of a king becomes wit-forsaken the attendant,

ततस्तप्रामाण्याद्वति न समीपे बुधजनः ।

then because of his-example is not in the proximity a wise-man;

बुधैस्त्यक्ते राज्ये न हि भवति नीतिर्गुणवती

in a by the wise abandoned kingdom not indeed is policy prosperous,

विपच्चायां नीतौ सकलमवशं सीदति जगत् ॥७७॥

failing the policy, the whole ungoverned sinks world. (77)

अपरं च । जनं जनपदा नित्यमर्चयन्ति नृपार्चितं ।

Another and, A man the people constantly honour (who is) by the prince-honoured,

नृपेणावमतो यस्तु स सर्वैत्वमन्यते ॥७८॥

by the prince despised who hut, he by all is despised. (78)

किंच । बालादृपि यहीतव्यं युक्तमुक्तं मनीषिभिः ।

Moreover, From a child even to be received a proper word by wise men,

रवेरविषये किं न प्रदीपस्य प्रकाशनं ॥७१॥

in the Sun's absence (is) not of a lamp illumination? (79)

पिंगलको इवदत् । भद्र दमनक किमेतत् । तमस्मदीयप्रधानामा-
Piṅgalaka said: Dear Damanaka, what this? Thou of our-prime-minister-

त्यपुच इयंतं कालं यावल्कुतो इपि स्वलवाक्षाचाङ्गतो
the son so long a time since, because of some malignant-talk, not approached

इसि । इदानी यथाभिमतं ब्रूहि । दमनको ब्रूते । देव पृच्छामि
thou art. Now as-desired speak. Damanaka says: Sire, I ask,

किंचिदुच्यतां । उदकार्थी स्वामी पानीयमपीत्वा किमिति
something may be told: for water-longing the lord water not-having drunk why thus

विस्मित इव तिष्ठति । पिंगलको इवदत् । भद्रमुक्तं त्वया । किंते-
amazed as it were stands? Piṅgalaka said: Well spoken by thee. However

तद्रहस्यं वकुं काचिद्विश्वासभूमिन्दास्ति । तथापि निभृतं कृत्वा
this secret to tell any confidence-place not is. Thus even, secretly doing,

कर्णयामि । शृणु । संप्रति वनमिदमपूर्वसङ्घापिहितमतो इस्माकं
I tell. Listen: At present forest this by strange-being-inhabited, therefore for us

त्याज्यं । अनेन हेतुना विस्मितो इस्मि । तथा च श्रुतो मयापि
to be left. For this reason amazed I am. Thus and beard by me also

महानपूर्वशब्दः । शब्दानुष्ठेणात्य प्राणिनो महता बलेन
a loud strange-voice. With the voice-corresponding of that creature great the strength

भवितव्यं । दमनको ब्रूते । देव अस्ति तावद्यं महाभयहेतुः । स
must be. Damanaka says: Sire, it is indeed this a great fear-cause. That

शब्दो इस्माभिरप्याकर्णितः । किंतु स किं मंची यः प्रथमं
voice by us also heard. However (is) he (what?) a counsellor, who first

भूमित्यागं पश्चाद्युद्धं चोपदिशति । अस्मिन्कार्यसंदेहे भूत्यानामु-
place-abandonment, afterwards war and advises? In this action-doubt of the attendants-

पर्योग एव ज्ञातव्यः ।

the use verily to be learnt.

यतः । बंधुस्त्रीभृत्यवर्गस्य दुष्टेः सङ्घस्य चात्मनः ।

For, Of the relation-women-attendant-class, of the intelligence, of the strength and of himself,

आपन्निकषपाषाणे नरो जानाति सारतां ॥८०॥

on the misfortune-touchstone a man learns the worth. (80)

सिंहो ब्रूते । भद्र महती शंका मां वाधते । दमनकः पुनराह

The lion says : Dear, a great apprehension me strikes. Damanaka again says

स्वगतं । अन्यथा राज्यसुखं परित्यज्य स्थानांतरं गंतुं कथं मां

to himself : Otherwise the royalty-pleasure giving up to another place to go how me

संभाषसे । प्रकाशं ब्रूते । देव यावद्हुं जीवामि तावद्धयं न

thou tell'st ? Aloud he says : Sire, as long as I live so long fear not

कर्तव्यं । किंतु करटकादयोऽप्याश्वास्यन्तां यस्मादापत्तीकारकाले
to be made. However Karatka &c. also may be encouraged, for at misfortune-averting-time

दुर्लभः पुरुषसमवायः । ततस्त्रौ दमनककरटकौ

difficult-to be got a man-combination. Then those two Damanaka-and Karatka

राजा सर्वस्वेनापि पूजितौ भयप्रतीकारं प्रतिज्ञाय चलितौ ।

by the king with every-gift also honoured fear-remedy having promised gone.

करटको गच्छन्दमनकमाह । ससे किं शक्यप्रतीकारो भयहेतुर्-

Karatka going to Damanaka says : Friend, how, of possible-remedy the fear-cause,

शक्यप्रतीकारो वेति न ज्ञात्वा भयोपशमं प्रतिज्ञाय कथम् यं

of impossible-remedy or, thus not knowing fear-allayment having promised how this

महाप्रसादो गृहीतः । यतोऽनुपकुर्वाणो न कस्याप्युपायनं

great-favour obtained ? For one not-helping not of any one a present

गृह्णीयादिशेषतो राज्ञः ।

should receive, especially of a king :

पश्य । यस्य प्रसादे पद्मास्ते विजयश्च पराक्रमे ।

Behold, In whose favour Fortune resides, victory and in the attack,

मृत्युश्च वसति क्रोधे सर्वतेजोमयो हि सः ॥८१॥

death and dwells in the anger— all-splendour-containing indeed he. (81)

तथा हि । बालोऽपि नावमंतर्यो मनुष्य इति भूमिपः ।

Thus for, (As) a child even not to be contemned ‘a man (he is)’ thus a king ;

महती देवता खेषा नररूपेण तिष्ठति ॥८२॥

a great goddess for that with man-form stands. (82)

दमनको विहस्याह । मित्र तृष्णीमास्यतां । ज्ञातं मया भयकारणं ।
Damanaka laughing says : Friend, quiet remain. Known by me the fear-cause.

बलीवर्दनर्दितं तत् । वृषभाश्चास्माकमपि भक्ष्याः किं पुनः
Of a bull-the roaring that. Oxen and for us even to be eaten, how much more
सिंहस्य । करटको ब्रूते । यद्येवं तदा किं पुनः स्वामिचासस्
for a lion. Karataka says : If (it is) thus, then why again the master's-fear
तच्चैव किमिति नापनीतः । दमनको ब्रूते । यदि स्वामिचासस्तच्चैव
there even why thus not led away ? Damanaka says : If the master's-fear there even
मुच्यते तदा कथमयं महाप्रसादलाभः स्यात् ।
is loosened, then how this great-favour-obtainment would be ?

अपरं च । निरपेक्षो न कर्तव्यो भृत्यैः स्वामी कदाचन ।

Another and, Free from-solicitude not to be made by attendants a master at any time,

निरपेक्षं प्रभुं कृत्वा भृत्यः स्याहधिकर्णवत् ॥ ८३ ॥

free from-solicitude the lord having made, the attendant might be Dadhikarpa-like. (83)

करटकः पृच्छति । कथमेतत् । दमनकः कथयति । अस्त्युत्तरापथे

Karataka asks : How that ? Dumanaka relates : There is on the north-road

ॐ दुर्दशिखरनामि पर्वते दुर्दातो नाम महाविक्रमः सिंहः ।

on an Arhuda-peak-named mountain Durdanta by name of great-valour a lion.

तस्य पर्वतकंदरमधिशयानस्य केशरायं कश्चिन्मूषिकः प्रत्यहं

Of him on a mountain-cave sleeping the mane-tip some mouse daily

छिनत्ति । ततः केशरायं लूनं हृष्टा कुपितो विवरात्तर्गतं

nibbles. Then the mane-tip cut having seen, enraged, the hole-entered

मूषिकमलभमानो ॐ चिंतयत् ।

mouse not-catching he thought :

षुद्रशुर्भवेद्यस्तु विक्रमाच्चैव लभ्यते ।

A small-enemy should be who hut, through valour not indeed he is caught,

तमाहंतुं पुरस्कार्यः सहशस्त्रस्य सैनिकः ॥ ८४ ॥

him to slay to be employed (is) similar to him a combatant. (84)

इत्यालोच्च तेन यामं गत्वा विश्वासं कृत्वा

Thus having reflected, by him, to the village having gone, confidence having made,

दधिकर्णनामा विडालो यलेनानीय मांसाहारं दत्ता।

Dadhikarpa-named a cat, with difficulty having led near, meat-food having given

स्वकंद्रे स्थापितः । अनंतरं तद्यान्मूषिकोऽपि विलाच् ।

in his-cave placed. Thereupon of that-through fear the mouse also from the hole not

निःसरति । तेनासौ सिंहोऽस्थातकेशः सुखं स्वपिति । मूषिकशब्दं
goes out. Thereby that lion with unhurt-mane pleasantly sleeps. The mouse's-voice

यदा यदा शृणोति तदा तदा मांसाहारदानेन तं विडालं संवर्धयति ।
when when he hears, then then with meat-food-giving that cat he regales.

अथैकदा स मूषिकः सुधापीडितो वहिः संचरन्विडालेन प्राप्नोति ।

Now one-day that mouse with hunger-pained out coming by the cat caught

व्यापादितश्च । अनंतरं स सिंहोऽनेककालं यावन्मूषिकं न

killed and. Thereupon that lion many-times while the mouse not

पश्यति तत्कृतरावमपि न शृणोति तदा तस्यानुपयोगाद् ।

be sees, the by it-made-sound also not hears, then of her because of the uselessness

विडालस्याप्ताहारदाने मंदादरो बभूव । ततोऽसावाहारविरहाद् ।
of the cat also for the food-giving little-caring he was. Then that through food-want

दुर्बलो दधिकर्णोऽवसन्नो बभूव । अतोऽहं ब्रवीमि । निरपेक्षो

strengthless Dadhikarpa away-pining was. Therefore I say: Free from solicitude

न कर्तव्य इत्यादि । ततो दमनककरटकौ संजीवकसमीपं गतौ ।

not to be made &c. Then Damanaka-and Karataka Safijivaka-near gone.

तत्र करटकस्त्रुतले साटोपमुपविष्टः । दमनकः संजीवकसमीपं

There Karataka at a tree-foot with-pride seated. Damanaka Safijivaka-near

गत्वाब्रवीत् । अरे वृषभ एषोऽहं राजा पिंगलकेनारण्यरक्षार्थे
having gone said: Ho bull, this I by king Pิงලaka for the wood-protection

नियुक्तः । सेनापतिः करटकः समाज्ञापयति । सत्वरमागच्छ न

appointed. General Karataka commands: With-haste approach; not

चेद्रस्मादूरण्याहूमपसर । अन्यथा ते विस्तृं फलं भविष्यति ।

if, from this wood far away-go! Otherwise for the disagreeable the result will be.

न जाने क्रुद्धः स्वामी किं विधास्यति । तच्छुत्वा संजीवकश्चायात् ।

Not do I know, the enraged lord what will do. That having heard Safijivaka also came near.

आज्ञाभंगो नरेद्राणां ब्राह्मणानामनादरः ।

Command-breaking of man-kings of Brähmans disrespect,

पृथक्षश्या च नारीणामशस्त्रविहितो वधः ॥८५॥

a separate-bed and of women (is) not-a weapon-inflicted death. (85)

ततो देश्यवहारानभिज्ञः संजीवकः सभयमुपसृत्य

Then of the country-customs-ignorant Safijivaka with-fear having approached

साईंगपातं करटकं प्रणतवान् । तथा चोक्तं ।

with of the eight-limbs-prostration Karaṭaka saluted. Thus and said:

मतिरेव बलाक्षरीयसी यद्भावे करिणामियं दशा ।

'Wit indeed than strength stronger, of which-in default of elephants this the state;

इति घोषयतीव डिडिमः करिणो हस्तिपकाहतः ङणन् ॥८६॥

thus proclaims, as it were, the drum of the elephant by the driver-beaten sounding. (86)

अथ संजीवकः साशंकमाह । सेनापते किं मया कर्तव्यं ।

Now Safijivaka with-apprehension says: General, what by me to be done?

तद्भिधीयतां । करटको बृते । वृषभ अच कानने तिष्ठसि ।

That let be told. Karaṭaka says: Bull, here in the forest thou remainest.

अस्महेवपादारविंदं प्रणम । संजीवको बृते । तद्भयवाचं मे यज्ञ ।

Before our-lord's-foot-lotus bow. Safijivaka says: Then the safety-word to me give.

गच्छामि । करटको बृते । शृणु रे बलीवर्दे । अलमनया शंकया ।

I go. Karaṭaka says: Listen, O bull! Enough with this apprehension.

यतः । प्रतिवाचमृदत्त केशवः शपमानाय न चेदिभुम्भुजे ।

For, A reply gave Keśava to the cursing not Chedi-king*,

अनुहुंकुरुते घनध्वनिं न हि गोमायुरतानि केशरी ॥८७॥

(he) roars a reply to the cloud's-sound, not indeed to the jackal's-yells, the lion. (87)

अन्यच् । तृणानि नोन्मूलयति प्रभंजनो

Another and, Grasses not roots up the hurricane

मृदूनि नीचैः प्रणतानि सर्वतः ।

soft-ones lowly bending to all sides;

* Śīrepāla, king of the Chedis, was slain by Keśava, i. e. Viśheṣa.

समुच्छितानेव तरुन्मवाधते

upraised only trees it slays down.

महान्महत्येव करोति विक्रमं ॥८८॥

The great against the great only exercises his valour. (88)

ततस्त्री संजीवकं कियद्दूरे संस्थाय पिंगलकसमीपं गतौ । ततो

Then those two Saffjivaka at some-distance having placed Pingalaka-near gone. Then

राजा सादरमवलोकितौ प्रणम्योपविष्टौ । राजाह । तथा

by the king with-respect looked upon, having bowed, seated. The king says: By thee

स हृष्टः । दमनको ब्रूते । देव हृष्टः । किंतु यद्देवेन ज्ञातं

that one seen? Damanaka says: Sire, seen. However what by Your Majesty imagined,

तत्प्रथा । महानेवासौ । देवं द्रष्टुमिच्छति । किंतु महावलो

that thus. Great indeed he. The lord to see he wishes. But of great-strength

इसौ ततः सज्जीभूयोपविश्य हृश्यतां । शब्दमाचादेव

be; therefore being-prepared, having sat down, he may be seen. * From the mere-sound only

न भेतव्यं । तथा चोक्तं ।

not to be feared. Thus and said:

शब्दमाचाच भेतव्यमज्ञात्वा शब्दकारणं ।

From the sound-merely not to be feared, not-having ascertained the sound-cause;

शब्दहेतुं परिज्ञाय कुट्टनी गौरवं गता ॥८९॥

the sound-cause having discovered the procress to respectability gone. (89)

राजाह । कथमेतत् । दमनकः कथयति । अस्ति श्रीपर्वतमध्ये

The king says: How that? Damanaka relates: There is in the Sri-parvata-midst

ब्रह्मपुराख्यं नगरं । तच्छिखरप्रदेशे घंटाकर्णो नाम राक्षसः

Brahmapura-named a town. 'Of it-in the summit-region Ghantakaruna by name a goblin

प्रतिवसतीति जनप्रवादः श्रूयते । एकदा घंटामादाय

resides' thus of the people-a report is heard. One day, a bell having stolen

पलायमानः कश्चिद्वौरो व्याप्रेण व्यापादितः । तत्पाणिपतिता

running away some thief by a tiger killed. From his-hands-fallen

घंटा वानरैः प्राप्ता । वानरास्तां घंटामनुक्षणं वादयन्ति ।

the bell by monkeys seized. The monkeys that bell perpetually cause to sound.

ततो नगरजनैः स मनुष्यः खादितो हृष्टः प्रतिक्षणं घंटारवच्

Then by the towns-people that man eaten seen, perpetually the bell-ringing and

शूयते । अनंतरं घंटाकर्णः कुपितो मनुष्यान्खादति घंटाच्च

is heard. Thereupon 'Ghaṇṭākarṇa enraged men eats, bells and

वादयतीत्युक्ता सर्वे जना नगरात्पलायिताः । ततः

causes to sound,' thus having said all people from the town gone away. Then

करालया नाम कुटून्या विमृश्यानवसरो इयं घंटावादस्

by Karīla by name a procuress, having reflected, 'inopportune this bell-sounding;

तत्किं मर्कटा घंटां वादयतीति स्वयं विज्ञाय

that what? monkeys a bell cause to sound' thus by herself having discovered,

राजा विज्ञापितः । देव यदि कियहनोपक्षयः क्रियते तदाहमेनं

the king (was) informed: Sire, if some-money-outlay is made, then I that

घंटाकर्णे साधयामि । ततो राजा तस्यै धनं दह्नं कुटून्या च

Ghaṇṭākarṇa settle. Then by the king to her money given, by the procuress , and

मंडलं कृत्वा तत्र गणेशादिपूजागौरवं दर्शयित्वा स्वयं

a circle having made, there of Gapeśa-&c.-worship-veneration having shown, herself

वानरप्रियफलान्यादाय वनं प्रविश्य फलान्याकीर्णानि ।

to monkeys-dear-fruits having taken, the forest having entered, the fruits (were) scattered.

ततो घंटां परित्यज्य वानराः फलासक्ता बभूतुः

Then the bell having abandoned the monkeys by the fruits-attracted became,

कुटूनी च घंटां गृहीत्वा नगरमागता सर्वजनपूज्यभवत् ।

the procuress and the bell having seized, to the town gone by every body-honoured was.

अतो इहं ब्रवीमि । शब्दमाचाच्च भेतव्यमित्यादि । ततः संजीवक

Therefore I say: From the sound-merely not to be feared &c. Then Sañjivaka,

आनीय दर्शनं कारितः । पश्चात्तचैव

having led (him) near, appearance to make (was) caused. Afterwards there also

परमप्रीत्या निवसति । अथ कदाचित्तस्य सिंहस्य भाता

in utmost-friendship be dwells. Now some day of that lion the brother

स्तव्यकर्णनामा सिंहः समागतः । तस्यातिथ्यं कृत्वा

Stabdhaṅkara-named a lion arrived. Of him hospitality having made,

समुपवेश्य पिंगलकास्त्रदाहाराय पशुं हंतुं चलितः ।

having caused (him) to sit down, Pihgalaka for his-meal a beast to kill started.

अचांतरे संजीवको वदति । देव अद्य हतमृगाणां मांसानि क्ष ।

There meanwhile Safijivaka says: Sire, to-day of the killed-deer the flesh where?

राजाह । दमनककरटकी जानीतः । संजीवको ब्रूते । ज्ञायतां

The king says: Damanaka-and Karataka know. Safijivaka says: Let it be ascertained,

किमस्ति नास्ति वा । सिंहो विमृश्याह । नास्त्येव तत् ।

whether there is, not is or. The lion reflecting says: Not is there indeed that.

संजीवको ब्रूते । कथमेतावन्मांसं ताभ्यां खादितं । राजाह ।

Safijivaka says: How so much meat by those two eaten? The king says:

खादितं अयितम् वधीरितं च । प्रत्यहमेष ऋमः । संजीवको ब्रूते ।

Eaten, squandered, wasted and. Daily this the course. Safijivaka says:

कथं श्रीमहेवपादानाम् गोचरेणैव क्रियते । राजाह ।

How of the blessed-lord's-feet without-the knowledge thus is done? The king says:

मदीयागोचरेणैव क्रियते । अथ संजीवको ब्रूते । नैतदुचितं ।

Without my-knowledge certainly it is done. Now Safijivaka says: Not this proper.

तथा चोक्तं ।

Thus and said:

नानिवेद्य प्रकुर्वीति भर्तुः किंचिदपि स्वयं ।

Not without-informing should he begin of a master anything whatever by himself

कार्यमापत्प्रतीकारादन्यच जगतीपते ॥१०॥

business, a misfortune-remedy excepted, O earth-lord! (90)

अन्यच्च । कमंडलूपमो इमात्यस्तनुत्यागो बहुप्रहः ।

Another and, An ascetic's pot-resembling (is) a minister little-letting out, much-taking in;

नृपते किंक्षणो मूर्खो दरिद्रः किंवराटकः ॥११॥

O king, 'What (is)-a moment' (is) a fool; poor (is) 'What (is)-a penny?' (91)

स ह्यमात्यः सदा श्रेयान्काकिनी यः प्रवर्धयेत् ।

That certainly minister (is) always better, a Kākīnī who might increase;

कोषः कोषवतः प्राणाः प्राणाः प्राणा न भूपतेः ॥१२॥

the treasury (is) of the treasury-possessor the life, the life the life not of a king. (92)

किंचाच्चैन् कुलाचरैः सेषतामेति पूरुषः ।

Moreover, through other not family-observances to respectability goes a man,

थनहीनः स्वपत्न्यापि त्यज्यते किं पुनः पैरैः ॥१३॥

of wealth-deprived by his-wife even he is forsaken, how much more by others ! (93)

एतच्च राज्ञः प्रधानं दूषणं ।

This and of a king the chief blame:

चक्षितिथयोऽनवेक्षा च तथार्जनमधर्मतः ।

Excessive-expenditure, want-of inspection and, likewise acquisition through injustice,

पोषणं दूरसंस्थानां कोषव्यसनमुच्यते ॥१४॥

support of the far away-living, treasury-destruction is called. (94)

यतः । शिप्रमायमनालोच्य अयमानः स्ववांछया ।

For, Speedily, his income not-considering, squandering according to his-inclination,

परिद्धीयत एवासौ धनी वैश्रवणोपमः ॥१५॥

is ruined certainly that rich man (at first) Vaisravapa*-like. (95)

स्वभक्षणो ब्रूते । शृणु भातः । चिराच्छ्रितावेती दमनककरटकौ ।

Stabdikarpa says : Listen, brother. Old-dependants (are) these Damanaka-and Karataka.

संधिवियहकार्याधिकारिणी च कदाचिद्दृष्टाधिकारे न

Of peace-and war-the affairs-superintending besides ever in the treasury-superintendence not

नियोक्तव्यौ । अपरं च नियोगप्रस्तावे यन्मया श्रुतं तत्कथ्यते ।

to be appointed. Besides and, on the appointment-subject what by me heard that is (now) told :

ब्राह्मणः शृण्यो वंधुर्नाधिकारे प्रशस्यते ।

A Brâhman, a soldier, a relative not in office is approved of;

ब्राह्मणः सिद्धमप्यर्थं कृच्छ्रेणापि न यच्छ्रति ॥१६॥

the Brâhman ready even money under pressure even not grants. (96)

नियुक्तः शृण्यो द्रष्टे खड्डं दर्शयते ध्रुवं ।

Appointed a soldier at the treasure a sword shows assuredly ;

सर्वेस्वं यसते वंधुराक्रम्य ज्ञातिभावतः ॥१७॥

all-the property swallows a relative, encroaching on account of his relationship. (97)

* Vaisravapa, the god of riches.

अपराधे इपि निःशको नियोगी चिरसेवकः ।

In an offence even (is) fearless as official an old-servant,

स स्वामिनम् वद्दाय चरेत् निरवयहः ॥१८॥

he (his) master despising will conduct himself likewise without-restraint. (98)

उपकर्ता पिकारस्य स्वापराधं न मन्यते ।

A benefactor of an office his own-fault not minds,

उपकारं धजीकृत्य सर्वमेवावलुंपति ॥१९॥

the service his banner-making everything indeed he plunders. (99)

उपांशुक्रीडितो इमात्यः स्वयं राजायते यतः ।

A private-playfellow as minister himself he plays the king because,

अवद्दा क्रियते तेन सदा परिचयाद्वुं ॥१००॥

contempt is shown by him always on account of his intimacy certainly. (100)

अंतर्दुषः क्षमायुक्तः सर्वानर्थकरः किल ।

One inwardly-corrupt with patience-endowed (is) every-evil-perpetrating in truth;

शकुनिः शकटारस्य हृष्टांतावच भूपते ॥१०१॥

Sakuni* Sakaśra† and (are) two examples here, O earth-lord. (101)

सदुमात्यो न साध्यः स्यात्समृद्धः सर्व एव हि ।

Always minister not to be made should be prosperous any certainly indeed;

सिद्धानाम् यमादेश चृद्धिश्चित्तविकारिणी ॥१०२॥

of the experienced this a maxim, 'prosperity (is) mind-perverting.' (102)

प्राप्तार्थ्यहरणं द्रव्यपरीवर्तो इन्द्रोधनं ।

Of obtained-money-the appropriation, money-exchange, compliance,

उपेक्षा बुद्धिहीनत्वं भोगो इमात्यस्य दूषणं ॥१०३॥

inattention, judgment-want, enjoyment of a minister the blame. (103)

नियोगार्थ्यहोपायो राजां नित्यपरीक्षणं ।

Of a command-the object-seizure-expedient (is) of kings constant-supervision,

प्रतिपक्षिप्रदानं च तथा कर्मविपर्ययः ॥१०४॥

assent-giving and (is) likewise action-perversion. (104)

* Sakuni, lit. bird, the minister of Duryodhana, who deceived the Pāṇḍava princes.

† Sakaśra or Sakaśila, the minister of king Nanda, who conspired with Chāṇakya against his sovereign.

निपीडिता वमंत्युचैरुतःसारं महीपते ।

(Only when) squeezed do they discharge upwards (their) inward-juice, O earth-lord !

दुष्वणा इव प्रायो भवन्ति हि नियोगिनः ॥१०५॥

bad-tumours like commonly are indeed officers. (105)

मुहुर्नियोगिनो बोध्या वसुधाया महीपते ।

Repeatedly (are) officials to be examined, of the earth O king !

सकृतिं पीडितं स्नानबस्तं मुचेहुतं पयः ॥१०६॥

once (what?) wrung a bathing-dress does it let out quickly the water ? (106)

एतत्सर्वं यथावसरं ज्ञात्वा व्यवहर्तव्यं । सिंहो ब्रूते । अस्मि

This all according to-the occasion knowing one ought to act. The lion says : It is

तावदेवं किंलेती सर्वथा न मम वचनकारिणी । स्वभक्षणे

certainly thus, however these two in every way not of me the word-doing. Stabdbhakṣya

ब्रूते । एतत्सर्वमनुचितं सर्वथा ।

says : This all improper wholly.

यतः । आज्ञाभंगकारानाजा न क्षमेत्स्वसुतानपि ।

For, Command-breach-committing a king not should tolerate his-sons even ;

विशेषः को नु राज्य राज्यश्चित्प्रगतस्य च ॥१०७॥

the difference what else of a king and, of a king painted and ? (107)

स्वभस्य नश्यति यशो विषमस्य मैची

Of the indolent perishes the fame, of the dishonest the friendship,

नहेंद्रियस्य कुलमर्थपरस्य धर्मः ।

of one whose senses-are gone the family, of the wealth-seeking the virtue,

विद्याफलं व्यसनिनः कृपणस्य सौख्यं

the knowledge-fruit of the vicious, of the miser the happiness,

राज्यं प्रमहसचिवस्य नराधिपस्य ॥१०८॥

the sovereignty of a careless-ministers having man-ruler. (108)

अपरं च । तस्करेभ्यो नियुक्तेभ्यः शशुभ्यो नृपवस्त्रभात् ।

Another and, From thieves, from (his) officers, from enemies, from a king's-favourite,

नृपतिर्निजलोभावं प्रजा रक्षेत्प्रितेव हि ॥१०९॥

a king from his own-greediness likewise the subjects should protect father-like truly. (109)

भातः सर्वचास्मद्बचनं क्रियतां । अबहारोऽप्यस्माभिः कृत एव ।
 Brother, wholly our-word let be done. Administration also by us made indeed.

अथं संजीवकः शस्यभक्षकोऽर्थाधिकारे नियुज्यतां ।
 This Safijivaka grain-eating for the provision-superintendence may be appointed.

एतद्वचनात्प्रान्तुष्टिते सति तदारम्भ पिंगलकसंजीवकयोः
 According to his-word thus arranged being thenes beginning of Pingalaka-and Safijivaka

सर्ववंधुपरित्यागेन महता खेहेन कालोऽतिर्वत्ते । ततो
 with all-relations'-relinquishment with great affection time passes away. Thereupon

अनुजीविनामप्याहारदाने शेषित्यदर्शनाद्यमनकरटकाव-
 of the dependants also in the food-giving through slackness-perception Dam.-and Kar.

न्योन्यं चिंतयतः । तदुह दमनकः करटकं । मिच किं कर्तव्यं ।
 with one-other reflect. Then says Dam. to Kar.: Friend, what (is) to be done?

आत्मकृतोऽयं दोषः । स्वयंकृते ऽपि दोषे
 By ourselves-committed this fault. In a by oneself-committed also fault

परिदेवनमप्यनुचितं । तथा चोक्तं ।
 complaining also improper. Thus and said:

स्वणेरेतामहं स्मृद्धा बङ्गालमानं च दूतिका ।
 Svarṇarekha I having touched, having bound herself and the female messenger,

आदित्युष्म मणिं साधुः स्वदोषाहुःखिता इमे ॥११०॥
 wishing to steal and a jewel the merchant,— through their own-fault suffered these. (110)

करटको ब्रूते । कथमेतत् । दमनकः कथयति । अस्ति कां-
 Karṣṭaka says: How (was) that? Damanaka relates: There is in the Kā-

चनपुरनाम्नि नगरे वीरविक्रमो राजा । तस्य धर्माधिकारिणा
 chanapura-named town Viravikrama a king. Of him by the law-officer

कण्डर्पकेतु बध्यभूमिं नीयमानः कंदर्पकेतुनामा परिवाजकेन
 some barber to the execution-place being led by a Kandarpaketu-named mendicant

साधुद्वितीयकेन नायं हतम्य इत्युक्ता
 who had a merchant-as companion, 'not he to be killed' thus having said

वस्त्रांचले धृतः । राजपुस्त्वा ऊचुः । किमिति नायं बधः ।
 by the garment-skirt held. The king's-men said: Why thus not he to be killed?

स आह । शूयतां । स्वर्णेरेखाम्‌हं स्पृष्टेत्यादि पठति ।

He says : Let there be listened. Svarṇarekha I having touched &c. he recites.

त आहुः । कथमेतत् । परिव्राजकः कथयति । आहं सिंहलदीपे
They say : How that ? The mendicant relates : I in Simhala-dvipa

भूपतेजीमूतकेतोः पुचः कंदर्पकेतुर्नाम । एकदा केलिकानना-
of the king Jimūta-ketu the son, Kandarp. by name. One day in the pleasure-garden-

वस्थितेन मया पोतवणिङ्गुखाच्छ्रुतं यदृच समुद्रमध्ये
sojourning by me from a boat-merchant's-mouth heard, 'that there in the ocean-midst

चतुर्दश्यामाविभूतकल्पतरुत्तें रत्नावलीकिरणकुरुरपर्येके
on the fourteenth (day at an appearing-kalpatree's-foot on a with gem-rows'-lustre-varie-
of the mouth)

स्थिता सर्वालंकारभूषिता लक्ष्मीरिव वीणां वादयन्ती कन्या
resting with all-ornaments-decorated Lakshmi-like, a lute playing maiden

काचिहृश्यत इति । ततोऽहं पोतवणिजमादाय पोतमारुद्ध
some is seen' thus. Then I the boat-merchant having taken, the boat having-ascended

तत्र गतः । अनन्तरं तत्र गता पर्येके अर्धमप्ता तथैव
there gone. Afterwards there having gone, on a couch half-immersed thus verily

सावलोकिता । ततस्त्वावण्यगुणाकृतेन मयापि तापशाङ्कूपो
she perceived. Then by her-beauty-excellence-attracted by me also her-after a jump

दहः । तदनन्तरं कनकपत्तनं प्राप्य सुवर्णप्रासादे तथैव
made. Thereupon a golden-city having reached in a golden-palace thus verily

पर्येके स्थिता विद्याधरीभिरुपास्यमाना मयालोकिता तयाप्यहं
on a couch resting, by fairies attended by me seen, by her also I,

दूरादेव हृष्टा सखी प्रस्थाप्य सादरं संभाषितः ।
from afar already seeing (me), a female friend having despatched, with-courtesy addressed.

तत्सखा च मया पृष्ठया समाख्यातं । एषा कंदर्पकेलिनाम्बो
By her-friend and, (being) by me asked, (it was) told : She of the Kandarp.-named

विद्याधरचक्रवर्तिनः पुची रत्नमंजरी नाम प्रतिज्ञापिता विद्युते ।
fairy-king the daughter Ratnamafjari by name (as) having been made to is known: promise

यः कनकपत्तनं स्वचक्षुषागत्य पञ्चयति स एव
'Who the golden-city with his own-eye having approached sees, he verily

पितुर्गोचरोऽपि मां परिणेष्टतीति मनसः संकल्पः ।

of (my) father unbeknown even me shall wed, thus (is) (my) mind's determination.'

तदेनां गंधर्वविवाहेन परिणयतु भवान् । अथ तच वृत्ते

Therefore her by the Gandharva-marriage may wed you. Now there, (having) taken place

गंधर्वविवाहे तया सह रममाणस्त्रियां तिष्ठामि । तत एकदा

the Gandharva-marriage, her with delighting myself there I stay. Then one day

रहसि तयोक्तं । स्वामिन्स्त्वेच्छया सर्वमिदमुपभोक्तव्यमेषा

in private by her told : Husband, at your-desire all this to be enjoyed, this

चिचगता स्वर्णरेखा नाम विद्याधरी न कदाचित्स्पृष्टव्या । पश्चाद्-
painted Svarṇarekhā by name fairy not ever to be touched. Afterwards

पजातकौतुकेन भया स्वर्णरेखा स्वहस्तेन स्पृष्टा तया चिचगतया-
with excited-curiosity by me Svarṇarekhā with my-hand touched, by her, painted

प्यहं चरणपद्मेन ताडित आगत्य स्वराष्ट्रे पतितः ।

although, I with the foot-lotus kicked having come near in my-dominion fallen down,

अथ दुःखातोऽहं परिव्रजितः पृथिवीं परिभ्राम्यचिमां

Now grief-pained I having become mendicant the earth about-roaming this

नगरीमनुप्राप्तः । अच चातिक्रांते दिवसे गोपगृहे सप्तः

city reached. Here and, having passed the day, in a cowherd's-house fallen asleep

सन्तुपश्यं । प्रदोषसमये सहदां पालनं कृत्वा

being I saw. At evening-time of (his) friends entertainment having made

स्वगेहमागतो गोपः स्ववधुं दूत्या सह किमपि

to his own-house approached the cowherd his-wife a messenger with about something

मन्त्रयंतीमपश्यत् । ततस्त्रां गोपीं ताडियित्वा संमे बङ्गु

deliberating saw. Then that cowherdess having beaten, to a post having fastened,

सुप्तः । ततोऽर्धरात् एतस्य नापितस्य वधूर्दृती पुनस्त्रां

fallen asleep. Then at mid-night of this barber the wife as messenger again that

गोपीमुपेतावदत् । तत्र विरहानलट्टघोऽसौ

cowherdess approaching said. Of thee with the separation-fire-burnt that one

स्मरशरजर्जरितो मुमूषुरिव वर्तते । तथा चोक्तं ।

by the love-arrows-pierced going to die almost is. Thus and said :

रजनीचरनाथेन संदिते तिमिरे निशि ।

By the ghosts'-lord (moon) being divided darkness at night,

मूनां मनांसि विष्वाध हङ्का हङ्का मनोभवः ॥१११॥

of the young the hearts has pierced, seeing seeing (them), the mind-born (love). (111)

तस्य ताहशीम् वस्याम् वलोक्य परिक्लिए मनास्त्राम् नुवर्तितुमागता ।

Of him such a state having seen with grieved-mind thee to fetch (I have) approached.

तद्दहम् चात्मानं बङ्का तिष्ठामि त्वं तत्र गत्वा तं संतोष्य

Then I here myself having bound stay, thou there having gone, him having comforted

सत्वरमागमिष्यसि । तथानुष्ठिते सति स गोपः प्रबुद्धो

with-haste wilt come back. Thus accomplished being that cowherd awakened

उवदत् । इदानीं त्वां पापिष्ठां जारांतिकं नयामि । ततो यदासी

said : Now thee wretch gallant-near I lead. Then when she

न किञ्चिद्दपि ब्रूते तदा कुद्धो गोपः । दर्पान्मम

not anything whatever says, then enraged the cowherd. 'Through pride of me

वचसि प्रत्युत्तरम् पिपि न ददासीन्युक्ता कोपेन तेन

to the word an answer even not thou givest,' thus saying through anger by him,

कर्चिकामादायास्या नासिका छिक्का । तथा कृत्वा पुनः सुप्तो

a knife having taken, of her the nose cut off. Thus having done again lying down

गोपो निदामुपगतः । अथागत्य गोपी दूतीमपृच्छत् ।

the cowherd to sleep gone. Now coming back the cowherdess the messenger asked :

का वासा । दूत्योक्तं । पश्य मां मुखमेव वासा कथयति ।

What news? By the messenger said : Behold me, my face indeed the news tells.

अनंतरं सा गोपी तथा कृत्वात्मानं बङ्का स्थिता । इयं

Thereupon that cowherdess, thus having done, herself having bound, stood. That

च दूती तां छिक्कनासिकां गृहीत्वा स्वगृहं प्रविश्य स्थिता ।

and messenger that cut off-nose having taken, her-house having entered stood.

ततः प्रातरेवानेन नापितेन स्ववधूः स्तुरभाँडं याचिता सती

Then early already by this harber his-wife for the razor-case asked being

स्तुरमेकं प्रादात् । ततो उसमयभाडे प्राप्ते समुपजातकोपो उयं

knife one(only) gave. Then, the incomplete-case being brought, with excited-anger this

नापितस्तुं सुरं दूरादेव गृहे क्षिप्रवान् ।

barber that knife from afar indeed into the house threw. Now making-pain-cries she

विनापराधेन मे नासिकानेन छिचेत्युक्ता

'without offence of me the nose by him cut off' thus saying

धर्माधिकारिसमीपमेनमानीतवती । सा च गोपी तेन गोपेन

to the justice-officer-near him led. That and cowherdess by that cowherd

पुनः पृष्ठोवाच । अरे पाप को मां महासती विरूपयितुं

again asked said: Oh thou wicked one! Who me very-chaste to disfigure

समर्थः । मम व्यवहारमङ्गलमध्यै लोकपाला एव जानंति ।

able? Of me the conduct stainless the eight world-guardians indeed know.

यतः । आदित्यचन्द्रावनिलोऽनलश्च द्यौर्भूमिरापो हृदयं यमच्च ।

For, Sun-and moon, wind, fire and, heaven, earth, the waters, the heart, Yama and,

अहश्च रात्रिश्च उभे च सध्ये धर्मश्च जानाति नरस्य वृत्तं ॥११२॥

Day and, night and, both and twilights, Justice and knows a man's conduct. (112)

यद्याहं परमसती स्यां त्वां विहायान्यं न जाने पुरुषांतरं

If I perfectly-chaste be, thee forsaking another not know, another man

स्वप्ने ऽपि न हि भजे तेन धर्मेण छिचापि मम

in a dream even not certainly favour, under that condition cut off even of me

नासिकान्छिचास्तु । मया त्वं भस्म कर्तुं शशपसे किंतु स्वामी

the nose uncut may be. By me thou ashes be made canst, however my lord

त्वं लोकभयादुपेष्ये । पश्य मन्मुखं । ततो यावद्सी गोपो

thou, from world-fear I forgive. Behold my-face. Then while that cowherd

दीपं प्रज्ञात्य तन्मुखमवलोकते तावदुच्चसं मुखमवलोक्य

a lamp having lit her-face examines, then with-a nose the face seeing

तच्चरणयोः पतितो धन्योऽहं यस्येहशी भार्या परमसाधीति ।

at her-feet fallen (said): 'happy I, of whom such a wife extremely-chaste' thus.

योऽयमास्ते साधुरेतदृशांतमपि कथयामि । अयं स्वगृहाच्चिर्गतो

Who here stands merchant, his-history also I tell. He from his-house departed

हादशवर्षैर्मलयोपकंठादिमां नगरीमनुप्राप्तः । अथ वेश्यागृहे

in twelve-years from the Malaya-slopes to this city come. Here in a house of ill-fame

सुप्तः । तस्याः कुटून्या गृहद्वारि स्थापितकाष्ठधटितवेतालंस्य
 (he) slept. Of that mistress at the house-door of a placed-wood-carved-demon
मूर्धनि रत्नमेकमुकृष्टमास्ते । तत्र लुभेनानेन साधुना
 on the head jewel one excellent is fixed. There by greedy this merchant
राचावुत्थाय रत्नं पर्हीतुं यत्नः कृतः । तदा तेन
 during the night having got up the jewel to take away effort made. Then by that
वेतालेन सच्चसंचारितवाहुभ्यां पीडितः सन्वार्तनादमृयं चकार ।
 demon with the by threads-contracted-arms squeezed being pain-cry he made.
पश्चादुत्थाय कुटून्योक्तं । पुच मलयोपकंठादागतो
 Afterwards having got up by the mistress said: Son, from the Malaya-slope arrived
इसि । तस्मैरनानि प्रयच्छास्मै नो चेद्गेनेन न त्यक्त्वो
 thou art; therefore all-jewels give up to this one, not if, by him not to be released
इसि । इत्थमेवायं चेटकः । ततो इनेन सर्वत्वानि समर्पितानि
 thou art; thus indeed (is) this servant. Then by him all-jewels surrendered,
यथायमपहतसर्वस्वो इस्मासु समागत्य मिलितः । एतस्मै
 so that be robbed of-his property to us coming near was met. This all
श्रुत्वा राजपुरुषैर्न्याये धर्माधिकारी प्रवर्तितः । अनंतरं
 having heard by the king's-men to (do) justice the justice-officer (was) induced. Afterwards
तेन सा दूती गोपी च यामाद्विहिनिःसारिते
 by him that messenger, the cowherdess and, from the village away driven;
नापितध् गृहं गतः । आतो इहं ब्रवीमि स्वर्णेरेखामहं स्पृष्टेत्यादि ।
 the barber and home gone. Therefore I say Svarṇarekhā I having touched &c.
अथ स्वयंकृतो इयं दोषः । अच विलपनं नोचितं । श्वणं
 Now by ourselves-committed this fault. Here complaint not proper. (A moment
विमृश्य । मित्र यथानयोः सीहार्दे मया कारितं
 having reflected): Friend as of those two the friendship by me (was) brought about,
तथा मित्रभेदो इपि मया कार्यः ।
 thus the friend-separation also by me to be made.
यतः । अतथ्यान्यपि तथ्यानि दर्शयन्त्यतिपेशलाः ।
 For, Untruths also (like) truths make look very-skilful men,

समे निष्ठोन्नतानीव चिचकर्मविदो जनाः ॥११३॥

on an even surface bowlers-and eminences as painting-understanding persons. (113)

अपरं च । उत्पन्नेष्वपि कार्येषु मतिर्येष्य न हीयते ।

Another and, In arisen even occurrences the understanding of whom not is lost,

स निस्तरति दुर्गाणि गोपी जारह्यं यथा ॥११४॥

he overcomes difficulties, the cowherdess the lover-couple as. (114)

करटकः पृच्छति । कथमेतत् । दमनकः कथयति । अस्ति द्वारवत्यां

Karṣṭaka asks: How that? Damanaka relates: There is in Dvāravati

पुर्यो कस्यचिन्नोपस्य वधूवैधकी । सा यामस्य दंडनायकेन

a town of some cowherd the wife wanton. She of the district with the magistrate,

तत्पुरेण च समं रमते । तथा चोक्तं ।

with his-son and together sports. Thus and said:

नाभिस्तूप्ति काहानां नापगानां महोदधिः ।

Not fire gets enough of fuel, not of rivers the ocean,

नांतकः सर्वभूतानां न पुंसां वामलोचना ॥११५॥

not death of all-creatures, not of men a fair-eyed woman. (115)

अन्यच्च । न दानेन न मानेन न जर्जेन न सेवया ।

Another and, Not by a giving, not by honouring, not by sincerity, not by service,

न शस्त्रेण न शास्त्रेण सर्वथा विषमाः स्त्रियः ॥११६॥

not by the sword, not by precept— wholly faithless (are) women. (116)

यतः । गुणाश्रयं कीर्तियुतं च कांतं पतिं रतिङ्गं सधनं युवानं ।

For, A virtue-possessing fame-en- and lovely husband, a delight- wealthy youthful
dowed giver

विहाय शीघ्रं वनिता वजंति नरांतरं शीलगुणादिहीनं ॥११७॥

forsaking quickly women go to another-man of character-and virtue &c.-destitute. (117)

अपरं च । न ताहशी प्रीतिमूपैति नारी

Another and, Not such delight experiences a woman

विचिच्चश्यां शमितापि कामं ।

on an embroidered-bed resting even happily,

यथा हि दूर्वादिविकीर्णभूमी

as certainly on the with Dūrvagrass &c.-strewed-ground

प्रयाति सौख्यं परकांतसंगात् ॥११८॥

she derives bliss from a strange-lover's-company. (118)

अथ कदाचित्सा दंडनायकपुचेण सह रममाणा तिष्ठति । अथ

Now one-day she the magistrate's-son with playing stands. Then

दंडनायको इपि रंतुं तचागतः । तमायांतं हट्टा तत्पुचं

the magistrate also to play there approached. Him arriving having seen, his-son

कुशूले निश्चिप्य दंडनायकेन सह तथैव क्रीडति । अनंतरं

into the granary having pushed the magistrate with so just she plays. Thereupon

तस्या भर्ता गोपो गोहात्समागतः । तमालोक्य

of her the husband the cowherd from the fold arrived. Him perceiving

गोप्योक्तं । दंडनायक तं लगुडं गृहीत्वा कोपं दर्शयन्त्सत्वरं

by the cowherdess said: Magistrate, thou a stick taking anger showing with-haste

गच्छ । तथा तेनानुहिते गोपेन गृहमागत्य भार्या

go! Thus by him being done, by the cowherd to the house having come the wife

पृष्ठा । केन कार्येण दंडनायकः समागत्याच स्थितः । सा

(was) asked: For what business the magistrate arriving here remained? She

बूते । अयं केनापि कार्येण पुचस्योपरि क्रुद्धः । स च मार्यमाणो

says: He for some cause (his) son about angry. He and being pursued

इप्यचागत्य प्रविष्टो मया कुशूले निश्चिप्य रक्षितः ।

also here arriving entered by me, into the granary having pushed (him), protected.

तत्पिचा चान्विष्याच न हृः । अत एवायं दंडनायकः क्रुद्ध

By his-father and searching here not seen. Therefore verily that magistrate angry

एव गच्छति । ततः सा तत्पुचं कुशूलाद्विहिष्कृत्य दर्शितवती ।

indeed goes. Thereupon she his-son out of the granary conducting showed (him).

तथा चोक्तं । आहारो द्विगुणः स्त्रीणां बुद्धिस्त्रासां चतुर्गुणा ।

Thus and said, The food two-fold of women, the intelligence of them four-fold,

षट्कृष्णो व्यवसायश्च कामश्चाष्टगुणः स्मृतः ॥११९॥

six-fold the perseverance and, (their) love and (is) eight-fold recorded. (119)

आतो इहं ब्रवीमि । उत्पन्नेष्वपि कार्येष्वित्यादि । करटको बूते ।

Therefore I say: In arisen even occurrences &c. Karṣṭaks says:

जस्तेवं किंतु न यो मैंहान् न्योन्योनि सर्गं पिजात्स्तेहः कथं

Be it thus, however of them the great mutual-by nature-produced-affection how

मेदयितुं शक्यः । दमनको ब्रूते । उपायः क्रियतां । तथा चोक्तं ।

to dissolve possible? Damanaka says: An artifice let be made. Thus and said:

उपायेन हि यच्छक्यं न तच्छक्यं पराक्रमैः ।

By an artifice certainly what possible, not that possible by prowess,

काक्या कनकमूलेण कृष्णसर्पे निपातितः ॥ १२० ॥

By a hen crow through a gold-chain a black-serpent (was) caused to be destroyed. (120)

करटकः पृच्छति । कथमेतत् । दमनकः कथयति । कस्मिंश्चिह्नरौ

Karataka asks: How that? Damanaka relates: On a certain tree

वायसदंपती निवसतः । तयोर्भापत्यानि तत्कोटरावस्थितेन

a crow-pair resides. Of them and the young ones by an in its-hollow-staying

कृष्णसर्पेण खादितानि । ततः पुनर्गर्भेवती वायसी वायसमाह ।

black-serpent devoured. Then again breeding the female the male crow accosts :

नाथ त्यज्यतामयं ततः । अचावस्थितकृष्णसर्पेणावयोः संततिः

My lord, to be left this tree. By the here staying-black-serpent of us the offspring

सततं भक्ष्यते ।

constantly is eaten.

यतः । हुटा भार्या शठं मिच्चं भृत्याष्टोत्रदायकाः ।

For, A bad wife, a false friend, servants and answer-giving,

ससर्पे च गृहे वासो मृत्युरेव न संशयः ॥ १२१ ॥

with-a serpent and in a house dwelling (is) death indeed, no doubt. (121)

वायसो ब्रूते । प्रिये न भेतव्यं । वारं वारं मयैतस्य

The crow says: My dear, not to be feared. Again (and) again by me of this one

महापराधः सोढः । इदानीं पुनर्न् शंतव्यः । वायस्याह ।

the great-offence borne; now however (it is) not to be endured. The female says :

कथमेतेन बलवता सार्थं भवान्वियहीतुं समर्थः । वायसो ब्रूते ।

How with this powerful one together you to contend able? The crow says :

अलमनया शंकया ।

Enough with this fear,

यतः । बुद्धिर्येत्य वलं तस्य निर्वृद्धेस्तु कुतो वलं ।

For, Wit of whom, power of him; of the witless however whence power?

पश्य सिंहो मटोन्मतः शशकेन निपातितः ॥१२२॥

Behold, a lion with pride-intoxicated by a rabbit killed. (122)

वायसी विहस्याह । कथमेतत् । वायसः कथयति । अस्मि

The female smiling says: How that? The crow relates: There is

मंदरनामि पर्वते दुर्दातो नाम सिंहः । स च सर्वदा

on the Mandara-named mountain Durdāta by name a lion. He and always

पशुनां वधं कुर्वद्वास्ते । ततः सर्वे पशुभिर्मिलित्वा स

of the beasts massacre making continues. Then by all the beasts, having met, that

सिंहो विजाप्तः । मृगेन्द्र किमर्थमेकदा पशुघातः क्रियते । यदि

lion informed: O beast-king, why at once beast-slaughter is made? If

प्रसादो भवति तदा वयमेव भवदाहाराय प्रत्यहमेककं पशुमु-

your pleasure it is, then we ourselves for your-food daily one at a time beast

पढौकयामः । ततः सिंहेनोक्तं । यदेतद्भिमतं भवतां तर्हि भवतु ।

offer. Then by the lion said: If this the wish of you, then be it.

ततः प्रभृत्यैककं पशुमुपकत्पितं भक्षयन्नास्ते । अथ कदाचिद्

Thence forth one by one the beast allotted eating he continues. Now one day

वृक्षशशकस्य वारः समायातः । सोऽचिंतयत् ।

an old-rahbit's turn (had) come. That meditated:

चासहेतोर्विनीतिस्तु क्रियते जीविताशया ।

For fear's-sake politeness forsooth is shown in life-hope;

पंचतं चेन्नभिष्यामि किं सिंहानुनयेन मे ॥१२३॥

to death if I am to go, what with the lion-conciliation of me? (123)

तन्मन्दं मन्दं गच्छामि । ततः सिंहोऽपि क्षुधापीडितः कोपाहमु-

Therefore slowly slowly I go. Then the lion also with hunger-pained angrily him

वाच । कुतस्त्वं विलंब्य समागतोऽसि । शशकोऽब्रवीत् । देव-

addressed: Why thou delaying approached art? The rabbit said; Sire

नाहमपराध्यः । आगच्छन्पयि सिंहांतरेण बलाहृतः ।

not I to be blamed. Approaching on the way by another-lion with force detained,

तस्याये पुनरागमनाय शपथं कृता स्वामिनं निवेदयितुम् ।
 Of him in front again to return an oath having made, my lord to inform here
 गतोऽस्मि । सिंहः सकोपमाह । सत्वरं गता दुरात्मानं
 approached I am. The lion with-anger says: With-haste going the wretch
 दर्शय क स दुरात्मा तिष्ठति । ततः शशकस्तु गृहीता
 let (me) see, where that wretch stands. Then the rabbit him having taken
 गभीरकूपं दर्शयितुं गतः । तचागत्य स्वयमेव पश्यतु
 a deep-well in order to show gone. There having arrived, 'for himself verily may see
 स्वामीत्युक्ता तस्मिन्कूपजले तस्य सिंहस्यैव प्रतिबिंबं
 the lord' thus saying, in that well-water of that lion himself the reflected image
 दर्शितवान् । ततोऽसौ क्रोधाध्मातो दर्पात्मस्योपर्यात्मानं
 he was showing. Then he with anger-inflated through pride him over himself
 निद्विष्प पञ्चतं गतः । अतोऽहं ब्रवीमि । बुद्धिर्येस्येत्यादि ।
 having thrown to death gone. Therefore I say: Wit of whom &c.
 वायस्याह । श्रुतं मया सर्वे संप्रति यथा कर्तव्यं तद्वृहि ।
 The female crow says: Heard by me all; at present how to be acted, that say.
 वायसोऽवदत् । अचासने सरसि राजपुत्रः प्रत्यहमागत्य
 The crow said: Here in the adjacent lake the king's-son daily having come
 खाति । खानसमये तदंगादवतारितं तीर्थशिलानिहितं कनकसूचं
 bathes. At bathing-time the from his-person lifted on a bank-stone-placed gold-chain
 चंचा विघृत्यानीयास्मिन्कोटे धारयिष्यसि । अथ
 with the beak taking away, bringing near, in this hollow thou shalt place. Now
 कदाचित्खातुं जलं प्रविष्टे राजपुत्रे वायस्या तदनुष्ठितं ।
 once to bathe the water having entered the king's-son, by the female crow that accomplished.
 अथ कनकसूचानुसरणप्रवृत्ते राजपुरुषस्तु तस्कोटे
 Then by the in the gold-chain-search-engaged king's-men there in the tree-hollow
 कृष्णसर्पो हृष्टो व्यापादितश्च । अतोऽहं ब्रवीमि । उपायेन हि
 the black-serpent seen killed and. Therefore I say: By a stratagem truly
 यच्छक्तयित्यादि । करटको बृते । यद्येवं तर्हि गच्छ । शिवास्ते
 what possible &c. Karṣṭaka says: If (it is) thus, then go! Blessed of the

संतु पंथानः । ततो दमनकः पिंगलकसमीपं गत्वा प्रणम्ये-
 may be the ways. Then Dam. to Piig.'s-proximity having gone, having bowed,
वाच । देव आत्ययिकं किम् पि महाभयकारि कार्ये मन्यमानः
 said : Sire, extraordinary some great-fear-causing business thinking (it)
समागतोऽस्मि ।
 approached I am.

यतः । आपद्युन्मार्गागमने कार्यकालात्ययेषु च ।
 For, In misfortune, in wrong ways-going, in action-time-passing away and,
कल्प्याणवचनं ब्रूयादपृष्ठोऽपि हितो नरः ॥ १२४ ॥
 a wholesome-word should say unasked even a friendly man. (124)

अन्यच्च । भोगस्य भाजनं राजा न राजा कार्यभाजनं ।
 Another and, Of enjoyment a vessel (is) the king, not (is) a king for business-a vessel;
राजकार्यपरिघंसी मंची दोषेण लिप्यते ॥ १२५ ॥
 the king's-interests-injuring a minister with guilt is tainted. (125)

तथा हि पश्य । अमात्यानामेष क्रमः ।
 Thus for, behold; of ministers (is) this the course:

वरं प्राणपरित्यागः शिरसो वापि कर्तनं ।
 Better (is) life-abandonment, of the head or also cutting off,
न तु स्वामिपदावामिपातकेक्षोरुपेष्टणं ॥ १२६ ॥
 not however at one a master's-station-obtaining-sin-desiring connivance. (126)

पिंगलकः सादरमाह । अथ भवान्किं वकुमिष्टति । दमनको ब्रूते ।
 Piigalaka graciously says: Now you what to say wish? Damanaka says:
देव संजीवकस्त्वोपर्यसहश्वयवहारीव लक्ष्यते । तथा च-
 Sire, Sañjivaka thee about unseemly-speaking as it were is detected. Thus and
स्मात्संनिधाने श्रीमहेवपादानां शक्तिवयनिंदां कृता
 in our-presence of the blessed-Sire's-feet of the power-triad-censure having made
राज्यमेवाभिलषति । एतच्छुत्वा पिंगलकः सभयं साक्षये
 the sovereignty even he covets. This having heard Piigalaka with-fear extraordinary
मत्वा तृष्णी स्थितः । दमनकः पुनराह । देव सर्वामात्यपरित्यागं
 (it) thinking silently stood. Damanaka again says: Sire, of all-ministers-dismissal

कृत्वैक एवायं यज्ञया सर्वाधिकारी कृतः

having made alone only this that by thee of everything-the superintendant made,

स एव दोषः ।

that certainly (is) the fault.

यतः । अन्युच्छ्रुते मंचिणि पार्थिवे च विष्टभ्य पादावुपतिष्ठते श्रीः ।

For, Very-exalted (being) the minister the king and, propping her feet stands near Fortune;

सा स्त्रीस्वभावादसहा भरस्य तयोर्द्वयोरेकतरं जहाति ॥ १२७ ॥

She from her woman-nature impatient of the burden of those two one forsakes. (127)

आपरं च । एकं भूमिपतिः करोति सचिवं राज्ये प्रमाणं यदा

Another and, One an earth-lord makes minister in the realm chief when,

तं मोहाच्छ्रुयते मदः स च मदालस्येन निर्भिद्यते ।

him through delusion seizes pride, he and through pride-indolence is corrupted;

निर्भिन्नस्य पदं करोति हृदये तस्य स्वतंचस्पृहा

of the corrupted a footing takes in the heart of him independance-desire,

स्वातंचस्पृहया ततः स नृपतेः प्राणांतिकं दुष्यति ॥ १२८ ॥

through independance-desire then he of the king life-destruction plots. (128)

अन्यच्च । विषटिगधस्य भक्तस्य दंतस्य चलितस्य च ।

Another and, Of with poison-mixed food, of a tooth loose and,

आमात्यस्य च दुष्यस्य मूलादुद्धरणं सुखं ॥ १२९ ॥

of a minister and corrupted from the root extraction comfort. (129)

किंच । यः कुर्यात्सचिवायतां श्रियं तद्वासने सति ।

Moreover, Who should make on-a minister-dependant fortune, of him-corruption being,

सो इंधवज्जगतीपालः सीदेत्संचारकैर्विना ॥ १३० ॥

that blind-like earth-protector would sink down guides without. (130)

सर्वकार्येषु स्वेच्छातः प्रवर्तते । तदूच प्रमाणं स्वामी ।

In all-affairs according to his own-wish he acts. Thus here judge the lord.

एतच्च जानाति ।

This and he knows:

न सो ऽस्ति पुरुषो लोके यो न कामयते श्रियं ।

Not that is man in the world who not loves fortune;

परस्य युवतीं रम्यां सादरं नेष्ठते ८च कः ॥१३१॥

at another's youthful lovely wife wishfully not looks here who? (131)

सिंहो विमृश्याह । भद्रं यद्यप्येवं तथापि संजीवकेन

The lion reflecting says: My dear, if also thus (it be), thus even Sañjivaka

सह मम महान्त्वेहः ।

with of me great love.

पश्य । कुर्वन्त्वपि अलीकानि यः प्रियः प्रिय एव सः ।

Behold, Doing also disagreeable (things) who (is) dear, dear still he;

अशेषदोषदुष्टोऽपि कायः कस्य न वल्लभः ॥१३२॥

by every-weakness-corrupted also the body of whom not dear? (132)

आन्यच् । अप्रियाण्यपि कुर्वाणो यः प्रियः प्रिय एव सः ।

Another and. Displeasing (things) also doing who (is) dear, dear still he;

दधमंटिरसारे ऽपि कस्य वहावनादरः ॥१३३॥

(though it) has burned-the house's-treasure even, of whom for fire disregard? (133)

दमनकः पुनरेवाह । देव स एवातिदोषः ।

Damanaka again still says: Sire, that just a very great-fault.

यतः । यस्मिन्चेवाधिकं चक्षुरारोहयति पार्थिवः ।

For, On whom just exceedingly the eye fixes a king,

सुते ऽमात्ये ऽप्युदासीने स लक्ष्याश्रीयते जनः ॥१३४॥

on a son, on a minister also on a stranger, that by Fortune is approached man. (134)

नृणु देव । अप्रियस्यापि पथ्यस्य परिणामः सुखावहः ।

Listen Sire: Of unpleasant even medicine the digestion (is) comfort-bringing;

वक्ता श्रोता च यचास्ति रमन्ते तत्र संपदः ॥१३५॥

a speaker a hearer and where there is, delight there fortunes. (135)

त्वया च मूलभृत्यानुपास्यायमागंतुकः पुरस्कृतः । एतच्छानुचितं कृतं ।

By thee and the old-servants discarding this adventurer preferred. This and improper done.

यतः । मूलभृत्यान्परित्यज्य नागंतून्प्रतिपालयेत् ।

For, The old-servants dismissing not adventurers he should cherish,

नातः परतरो दोषो राज्यभेदकरो यतः ॥१३६॥

not (is there) than that a greater fault, realm-dissension-causing because. (136)

सिंहो बृते । किमाश्यं । मया यद्भयवाचं दक्षा-

The lion says: How strange! By me since, safety-promise having given, (he is)

नीतः संवर्धितश्च तत्कथं मस्यं दुष्टति । दमनको बृते । देव

brought near honoured and, then why against me does he plot? Damanaka says: Sire,

दुर्जनो नार्जेवं याति सेष्यमानोऽपि नित्यशः ।

The wicked not to honesty goes honoured even constantly;

स्वेदनाभ्यंजनोपायैः श्वपुच्छमिव नामितं ॥ १३७ ॥

with sudorific-(and) unguent-appliances a dog's-tail as bent. (137)

अपरं च । स्वेदितो मर्दितश्चैव रञ्जुभिः परिवेष्टिः ।

Another and, Sweated, pressed and even, with strings surrounded,

मुक्तो वादशभिर्वधेः श्वपुच्छः प्रकृतिं गतः ॥ १३८ ॥

loosened after twelve years a dog's-tail to (its) natural form goes. (138)

अन्यच्च । वर्धनं वाय सन्मानं सलानां प्रीतये कुतः ।

Another and, Promotion or further respect of the wicked for gratification whence?

फलंत्यमृतसेके ऽपि न पथ्यानि विषदुमाः ॥ १३९ ॥

there bear in nectar-watering even not wholesome (fruits) poison-trees. (139)

अतोऽहं ब्रवीमि । अपृष्ठोऽपि हितं ब्रूयाद्यस्य नेत्तेत्पराभवं ।

Therefore I say: Unasked even good (advice) he should speak of whom not he may wish rain;

एष एव सतां धर्मो विपरीतमतोऽन्यथा ॥ १४० ॥

this verily of the good the law; the reverse of that (is) otherwise. (140)

तथा चोक्तं । स ख्लिग्धोऽकुशलाच्चिवारयति यस्तत्कर्म यन्निसलं

Thus and said, He (is) kind, from misfortune guards who; that (is) an action, which is spotless;

सा स्त्री यानुविधायिनी स मतिमान्यः सङ्ग्रह्यर्थ्यते ।

she (is) a wife, who (is) submissive; he (is) wise, who by the good is honoured;

सा श्रीयो न मदं करोति स सुखी यस्त्वृण्या मुच्यते

That (is) happiness, which not intoxication causes; he (is) happy, who from desire is freed;

तन्मित्रं यद्कृचिमं स पुरुषो यः खिद्यते नेत्रियैः ॥ १४१ ॥

he (is) a friend, who (is) unfeigned; he (is) a man, who is tormented not by the senses. (141)

यदि संजीवकष्यसनार्दितो विज्ञापितोऽपि स्वामी न निर्वर्तते

If by Safijivaka's-offence-injured informed even the master not turns away,

तदीहशि भृत्ये न दोषः । तथा च ।

then in such a servant not a fault. Thus and :

नृपः कामासक्तो गणयति न कार्यं न च हितं

A king to (his) inclination-attached calculates not duty, not and benefit,

यथेष्टं स्वच्छंदः प्रविचरति मत्तो गज इव ।

ad-libitum self-willed he rambles on, an intoxicated elephant like;

ततो मानध्मातः स पतति यदा शोकगहने

then with pride-inflated he falls when into a sorrow-abyss,

तदा भृत्ये दोषान्धिपति न निजं वेत्यविनयं ॥१४२॥

then on the servant the faults be throws, not his own he knows misconduct. (142)

पिंगलकः स्वगतं । न परस्यापवादेन परेषां दंडमाचेरेत् ।

Ping. to himself: Not upon another's-slander on others punishment one should inflict,

आत्मनावगतं कूत्वा बधीयात्पूजयेत् वा ॥१४३॥

by himself ascertained having made one should imprison, honour and or. (143)

तथा चोक्तं । गुणदोषावनिश्चित्य विधिर्न यहनियहे ।

Thus and said: Merit-and fault not-having ascertained (there is) a rule not for favour-and punishment,

स्वनाशाय यथा न्यस्तो दर्पात्सर्पमुखे करः ॥१४४॥

to one's own-destruction as placed haughtily on a serpent's-mouth the hand. (144)

प्रकाशं ब्रूते । तदा संजीवकः किं प्रत्यादिश्यतां । दमनकः

Aloud he says: Then Safjiraka (what?) shall he be informed? Damanaka

संसंभममाह । देव मा मैवं । एतावता मंचभेदो

with-confusion says: Sire, not not thus. Through such (a course) counsel-breach

जायते । तथा स्युक्तं ।

is produced. Thus namely (it is) said:

मंचवीजमिदं गुप्तं रक्षणीयं यथा तथा ।

Counsel-seed this hidden to be guarded as thus

मनाग्रंषि न भिद्येत तद्विचं न प्रोहति ॥१४५॥

a little even not should it be broken; that broken not grows. (145)

किंच । आदरस्य प्रदानस्य कर्तव्यस्य च कर्मणः ।

Moreover, Of respect, of a gift, of to be done and work

द्विप्रमक्रियमाणस्य कालः पिबति तद्रसं ॥१४६॥

speedily not-being done time drinks its-essence. (146)

तदवश्यं समारब्धं महता प्रयत्नेन संपादनीयं ।

Therefore necessarily (anything) begun with great exertion to be accomplished.

किंच । मंचो योध इवाधीरः सर्वांगैः संवृतैरपि ।

Moreover, Counsel a warrior as unsteady with all-limbs covered also

चिरं न सहते स्यातुं परेभ्यो भेदशंकया ॥१४७॥

long not is able to stand from the enemies through breach-apprehension. (147)

यद्यसौ हृष्टदोषोऽपि दोषाच्चिकर्त्य संधातव्यस्त्रूदतीवानुचितं ।

If he with detected-fault even, from the fault turning (him) away, to be conciliated, that exceedingly improper.

यतः । सकृदुद्दृष्टं तु यो मिचं पुनः संधातुमिच्छति ।

For, A once corrupted but who friend again to conciliate wishes,

स मृत्युमेव गृह्णाति गर्भमस्तरी यथा ॥१४८॥

he death verily receives an embryo the she-mule as. (148)

सिंहो ब्रूते । ज्ञायतां तावत्किमस्माकमसौ कर्तुं समर्थः । दमनक

The lion says: Let it be known first what against us he to do able. Damanaka

आह । देव

says: Sire

अंगांगिभावमज्ञाता कथं सामर्थ्यनिर्णयः ।

Relation-ship not-knowing how (is there) ability-ascertainment?

पश्य टिटिभमाचेण समुद्रो व्याकुलीकृतः ॥१४९॥

Behold by a sandpiper-merely the sea (was) confounded. (149)

सिंहः पृच्छति । कथमेतत् । दमनकः कथयति । दक्षिणसमुद्रतीरे

The lion asks: How that? Damanaka relates: On the southern-sea-shore

टिटिभदंपती निवसतः । तत्र चासन्नप्रसवा टिटिभी भर्तारमाह ।

a sandpiper-pair dwells. There and near-hatching the hen-hird the husband accosts:

नाथ प्रसवयोग्यस्यानं निभृतमनुसंधीयतां । टिटिभोऽवदत् ।

Master, a for hatching-fit-place a concealed one let be arranged. The sandpiper said:

भार्ये नन्विदमेव स्यानं प्रसूतियोग्यं । सा ब्रूते । समुद्रवेलया

Wife, (is) not this very place for hatching-fit? She says: By the sea-tide

आपत्ते स्थानमेतत् । टिट्टिभो इवदत् । किमहं निर्वलः समुद्रेण
is reached place this. The sandpiper said : What? (am) I powerless by the sea

नियहीतव्यः । टिट्टिभी विहस्याह । स्वामिस्त्वया समुद्रेण च
to be oppressed ? The hen-bird smiling says : My lord, between thee the sea and (is)

महदंतरं । अथवा

a great difference. Surely,

पराभवं परिच्छेदुं योग्यायोग्यं च वेति यः ।

Defeat to determine the fit-and unfit also knows who,

अस्तीह यस्य विज्ञानं कृच्छ्रेणापि न सीदति ॥ १५० ॥

there is here of whom discrimination, through misfortune also not does he perish. (150)

अपि च । अनुचितकार्यारंभः स्वजनविरोधो बलीयसा स्पर्धा ।

Also and, Of an improper-business-the of one's own-people- with a stronger one contest,
undertaking, opposition,

प्रमदाजनविश्वासो मृत्योङ्गाराणि चत्वारि ॥ १५१ ॥

on charming woman-kind-reliance (are) of death gates four. (151)

ततः कृच्छ्रेण स्वामिवचनात्सा तच्चैव प्रसूता । एतत्सर्वं

Then with difficulty according to the husband's-word she there just (was) laying. This all

श्रुत्वा समुद्रेणापि तच्छक्षिज्ञानार्थं तदंडान्यपहतानि ।

* having heard by the sea also, his-strength-in order to know, her-eggs (were) carried off.

ततटिट्टिभी शोकार्ता भर्तारमाह । नाष कष्टमापतितं ।

Then the female with sorrow-pained to the husband says : Lord, the misery (has) come.

तान्यंडानि मे नष्टानि । टिट्टिभो इवदत् । प्रिये मा भैषीः ।

Those eggs of me (are) lost. The sandpiper said : My dear, not be afraid ! .

इत्युक्ता पश्चिणां भेलकं कृत्वा पश्चिस्वामिनो गरुडस्य

Thus having said, of the birds assemblage having made, of the bird-king Garuḍa

समीपं गतः । तत्र गत्वा सकलवृत्तांतं टिट्टिभेन भगवतो

to the proximity he went. There having gone the whole-event by the sandpiper of the blessed

गरुडस्य पुरतो निवेदितं । देव समुद्रेणाहं स्वगृहावस्थितो

Garuḍa in front (was) made known : Sire, by the sea I in my own-house-residing

विनापराधेनैव निगृहीतः । ततस्तु वचनमाकर्ष्य गरुडता प्रभुर्भृ-

without offence even oppressed. Then his-word having heard by Garuḍa the lord,

गवान्नारायणः सुष्टिस्थितिप्रलयहेतुर्विज्ञापः समुद्रम्-

the holy Närkyaṇa of creation-preservation-destruction-the cause informed the sea

ददानायादिदेश । ततो भगवदाज्ञां मौली निधाय

the eggs-to surrender commanded. Then His Holiness'-command on the crest having placed

समुद्रेण तान्यंडानि टिटिभाय समर्पितानि । अतोऽहं ब्रवीमि ।

by the sea those eggs to the sandpiper given back. Therefore I say:

अंगांगिभावमज्ञात्वेत्यादि ।

Relation-ship not-knowing &c.

राजाह । कथमसौ ज्ञातयो द्रोहबुद्धिरिति । दमनको ब्रूते ।

The king says: 'How (is) he to be known as maliciously-disposed?' thus. Dam. says:

यदासौ सदर्पः शृंगायप्रहरणाभिमुखश्चकितमिवागच्छति

When he with-pride with the horn-points-to strike-disposed agitated as it were approaches,

तदा ज्ञास्यति स्वामी । एवमुक्ता संजीवकसमीपं गतः । तत्र गतश्च

then will know the lord. Thus having spoken Sañjivaka-near gone; there gone and

मंदं मंदमुपसर्पन्विस्मितमिवामानमदर्शयत् । संजीवकेन

slowly slowly near-going amazed as it were himself showed. By Sañjivaka

सादरमुक्तं । भद्रं कुशलं ते । दमनको ब्रूते । अनुजीविनां

with-politeness said: My dear, good luck to thee. Damanaka says: Of dependants -

कुतः कुशलं ।

whence good luck?

यतः । संपत्तयः पराधीनाः सदा चिह्नमनिर्वृतं ।

For, (Their) fortunes on another-dependant, constantly the mind uneasy;

स्वजीविते ऽप्यविश्वासस्त्वेषां ये राजसेवकाः ॥ १५२ ॥

in their-life even no-confidence of those who king's-attendants. (152)

अन्यच्च । कोऽर्थान्प्राप्य न गर्वितो विषयिणः कस्यापदोऽस्त्वं गताः

Another and, Who riches having (is) not proud? Of worldling what miseries to setting obtained gone?

स्त्रीभिः कस्य न खंडितं भुवि मनः को वास्ति राज्ञां प्रियः ।

By women whose not tormented on earth mind? Who or is of kings a favourite?

कः कालस्य भुजांतरं न च गतः कोऽर्थं गतो गौरवं

Who of death into the arms not and gone? What beggar gone to consequence?

को वा दुर्जनवागुरासु पतितः क्षेमेण यातः पुमान् ॥१४३॥

Who or of the wicked-into the snares fallen in peace gone man? (153)

संजीवकेनोक्तं । सखे ब्रूहि किमेतत् । दमनक आह । किं ब्रवीमि

By Safijivaka said: Friend, say, what (is) this? Damanaka says: What do I say

मंदभाग्यः । पश्य ।

ill-fated? Behold:

मञ्जच्चपि पयोराशौ लब्धा सपीवलंवनं ।

Plunging also into a water-mass, having found on a serpent-dependance

न मुंचति न चादत्ते तथा मुग्धोऽस्मि संप्रति ॥१४४॥

not does one let go not and takes hold, thus perplexed am I now. (154)

यतः । एकच राजविश्वासो नश्यत्यन्यच चांधवः ।

For, On the one hand the king's-confidence is lost, on the other hand the friend,

किं करोमि क्षणं गच्छामि पतितो दुःखसागरे ॥१४५॥

What shall I do? Where shall I go fallen into a trouble-ocean? (155)

इत्युक्ता दीर्घे निःश्वस्योपविष्टः । संजीवको ब्रूते । मिष्ठ तथापि

Thus saying deeply sighing (he) seated (himself). Safijivaka says: Friend, thus even

सविस्तरं मनोगतमुच्चतां । दमनकः सुनिभृतमाह । यद्यपि

at full-length the in mind-gone let be told. Damanaka very-secretly says: If also

राजविश्वासो न कथनीयस्तथापि भवान्स्मदीयप्रत्ययादागतः ।

the king's-confidence not to be told, thus even you upon our-assurance approached.

मया परलोकार्थिनावश्यं तव हितमाख्येयं । शृणु । अयं

By me the other-world-seeking necessarily of thee good advice to be told. Listen: This

स्वामी तवोपरि विकृतबुद्धी रहस्युक्तवान् । संजीवकमेव

master thee about having changed-his mind in secret declared: Safijivaka certainly

हत्वा स्वपरिवारं तर्पयामि । एतच्छ्रुत्वा संजीवकः परं विषादमगमत् ।

having slain my-retinue I regale. This having heard Safijivaka to extreme dejection went.

दमनकः पुनराह । अलं विषादेन । प्राप्तकालकार्यमनुहीयतां ।

Dam. again says: Enough with dejection. Of the arrived-time-action let be accomplished!

संजीवकः शशं विमृश्याह । सहु खत्तिदमुच्चते । स्वगतं ।

Safijivaka a moment having reflected says: Well indeed this is said. Aside (he says):

किं वा दुर्जनचेष्टिं न वेत्येतद्वहाराच्चिर्णेतुं

* Whether (this is) of the wicked-the doing not or,' thus from his-behaviour to ascertain

न शक्यते ।

not is possible.

यतः । दुर्जनगम्या नार्यैः प्रायेणापाचभूद्धवति राजा ।

For, To bad men-accessible (are) women, often the undeserving-cherishing is a king,

कृपणानुसारि च धनं देवो गिरिजलधिवर्णी च ॥१५६॥

the miser-following and (is) wealth, the god (is) on mountain-and sea-raining and. (156)

कश्चिद्दाश्रयसांदर्याङ्क्ते शोभामृसज्जनः ।

Some one through his station's-beauty receives splendour, (himself) a bad-man,

प्रमदालोचनन्यस्तं मलीमसमिक्षजनं ॥१५७॥

to a lovely woman's-eye-applied dirty as collyrium. (157)

तत्र विचिंत्योक्तं । काहं किमिदमापतितं । यतः ।

There reflecting said : Alas, what (is) this (that has) happened? For,

आराध्यमानो नृपतिः प्रयत्नाच् तोषमायाति किमच चिच्छ ।

Being waited upon a king with perseverance not to contentment goes— what therein astonishing?

अथं त्वपूर्वेप्रतिमाविशेषो यः सेष्यमानो रिपुतामुपैति ॥१५८॥

This however an unheard of-character-species, who being served to enmity goes. (158)

तदूयमशश्चार्थः प्रमेयः । यतः ।

Then this an impossible-thing to be conjectured. For,

निमित्तमुहिश्य हि यः प्रकुपति भ्रुवं स तस्यापगमे प्रसीदति ।

A cause pointing out certainly who is angry, assuredly he of it on the removal is pacified;

अकारणेष्विष मनस्तु यस्य चै कर्त्तं जनस्तं परितोषयिष्यति ॥१५९॥

without-a cause-hating the mind but of whom forsooth, how a man him will satisfy? (159)

किं मयापकृतं राज्ञः । अथवा निर्निमित्तापकारिणश्च भवति

What by me offence given to the king? Or rather without-reason-ill using also are

राजानः । दमनको ब्रूते । एवमेतत् । शृणु ।

kings? Damanaka says: Thus it (is). Listen:

विज्ञैः क्षिग्धैरुपकृतमपि देष्टामेति कैश्चित्

By discreet affectionate ones service (rendered) even displeasure incurs, by some,

साक्षादन्यैरपकृतम् पि प्रीतिमेवोपयाति ।

before the eyes by others offence even favour only finds;

चिचं चिचं किम् थ चरितं नैकभावाश्रयाणां

strange strange what then the conduct (of those who) not (merely) one-passion-harbour?

सेवाधर्मः परमगहनो योगिनामप्यगम्यः ॥१६०॥

Of service-the nature of extreme-depth (is) for Yogins even impracticable. (160)

अन्यच् । कृतशतम् सत्सु नहं सुभाषितशतं च नहम् दुषेषु ।

Another and, Of benefits-a upon the un- (is) lost, of good-words-a and (is) lost upon the ignorant; hundred worthy hundred

वचनशतम् वचनकरे बुद्धिशतम् चेतने नहं ॥१६१॥

of advices-a hundred upon the not-advice- of intellects-a hundred upon the unintelligent. (161)

किंच । चंदनतस्यु मुजंगा जलेषु कमलानि तच च माहाः ।

Moreover, On sandal-trees (are) serpents, in the waters lotuses, there also alligators,

गुणधातिनश्च भोगे खला न च सुखान्युविघ्नानि ॥१६२॥

merit-curtailing and in enjoyment knaves, not and (is) happiness un-obstructed. (162)

अन्यच् । मूलं भुजंगैः कुसुमानि भृंगैः

Another and, The root by serpents, the flowers by bees,

शाखाः म्लवंगैः शिखराणि भस्त्रैः ।

the branches by monkeys, the tops by bears—

नास्त्येव तच्चंदनपादपस्य

not is indeed that of a sandal-tree,

यन्माश्रितं दुष्टरैश्च हिस्तैः ॥१६३॥

which not occupied by very wicked and injurious ones. (163)

अयं तावत्स्वामी वाचि मधुरो विषदृदयो ज्ञातः । यतः ।

This then master in (his) speech sweet poison-hearted known. For,

दूरादुच्छ्रुतपाणिराद्रनयनः प्रोत्सारितार्धासनो

From afar with raised-hands, with wet-eyes, offering-half-the seat,

गाढालिंगनतत्परः प्रियकथाप्रस्त्रेषु दक्षादरः ।

in close-embraces-delighting, to kind-words-and enquiries paying-attention,

अंतर्भूतविषो वहिमधुमयस्त्रातीव मायापदुः

with concealed-poison outwardly of honey made np and, exceedingly in guile-clever;

को नामायमपूर्वेनाटकविधियः शिक्षितो दुर्जनैः ॥१६४॥

what namely (is) this unheard of-mimic-art which (is) learnt by the wicked ! (164)

तथा हि । पोतो दुस्त्रवारिराशितरले दीपो ऽधकारागमे

Thus for : The boat of the difficult-water-mass-in the crossing, the lamp at darkness-approach,

निर्वाते अजनं मदाधकरिणां दर्पोपशात्ये शृणिः ।

in a calm a fan, of passion-blinded-elephants for the fury-allayment the hook—

इत्थं तद्गुवि नास्ति यस्य विधिना नोपायचिंता कृता

thus that on earth not is, for which by Providence not an expedient-thought made ;

मन्ये दुर्जनचिह्नवृत्तिहरणे धातापि भग्नोषमः ॥१६५॥

I think, of the wicked-mind-state-destruction the Creator even (is) baffled-in his effort. (165)

संजीवकः पुनर्निश्चस्य । करुं भो कथम् ह शस्यभक्षकः सिहेन

Safijivaka again sighing : Alas, oh, how I grain-eating by the lion

निपातयितव्यः ।

to be destroyed !

यतः । इयोरेव समं वित्तं इयोरेव समं बलं ।

For, Of two verily (is) equal wealth, of two verily equal strength,

तयोर्विवादो मंतव्यो नोक्तमाधमयोः क्वचित् ॥१६६॥

of those contest to be imagined, not of a very high-and a very low one anywhere. (166)

पुनर्विचिन्त्य । केनायं राजा ममोपरि विकारितः । न जाने ।

Again having reflected : Wherefore (is) this king me about changed? Not do I know.

भेदमुपगताद्राजः सदा भेतव्यं । यतः ।

From a to enmity approached king always to be feared. For,

मंचिणा पृथिवीपालचित्तं विघटितं क्वचित् ।

By a minister an earth-protector's-mind damaged anywhere

बलयं स्फटिकस्येव को हि संपातुमीश्वरः ॥१६७॥

a bracelet of crystal like, who possibly to repair (is) competent ? (167)

अन्यच्च । वज्रं च राजतेजच्च इयमेवातिभीषणं ।

Another and, A thunderbolt and, a king's-power and, both surely exceedingly-terrific,

एकमेकच पतति पतत्यन्यस्तमंततः ॥१६८॥

the one in one place falls, it falls the other all around. (168)

ततः संयामे मृत्युरेव वरं । इदानी तदाज्ञानवर्तनम् युक्तं । यतः ।

Then in battle death only preferable. Now to his-commander's-obedience improper. For,

मृतः प्राप्नोति वा स्वर्गं शनुं हता सखानि वा ।

Dying he obtains either heaven, the enemy having slain happiness or;

उभावपि हि शूराणां गुणावेतौ सदुर्लभौ ॥ १६९ ॥

both together indeed of heroes blessings these two very-hard-to be acquired. (169)

युद्धकालस्थायं । यचायुजे ध्रुवं मृत्युर्युजे जीवितसंशयः ।

Battle-time and this. Where in not-battling certainly death, in battle of life-a chance,

तमेव कालं युद्धस्य प्रवदंति मनीषिणः ॥ १७० ॥

that very time of battle proclaim the wise. (170)

यतः । अयुजे हि यदा पश्येत् किंचिद्वितमात्मनः ।

For, Without-battle verily if he should behold not anything favourable of himself,

युधमानस्त्राप्ता प्राज्ञो यियते रिपुणा सह ॥ १७१ ॥

Fighting then the wise dies with the enemy together. (171)

जये च लभते लक्ष्मीं मृतेनापि सुरांगनां ।

In victory and he obtains Fortune, by death also a divine-bride.

शशविघ्वंसिनः कायाः का चिंता मरणे रणे ॥ १७२ ॥

In a moment-perishing (are) the bodies; What reflection on dying in battle? (172)

एतच्चिंतयित्वा संजीवक आह । भो मित्र कथमसौ मां

This having considered Safijivaka says: O friend! How he (as) me

जिधांसुर्ज्ञातव्यः । दमनको ब्रूते । यदासौ स्तव्यकर्णः

to slay intending to be recognised? Damanaka says: When he with erected-ears

समुच्तलांगूल उच्चतचरणो विवृतास्यस्त्वां पश्यति तदा त्वमेव

with cocked-tail with raised-paws with opened-mouth at thee looks, then thou likewise

स्वविक्रमं दर्शयिषसि ।

thy-valour wilt-show.

यतः । चलवान् पि निस्तेजाः कस्य नाभिभवास्यदं ।

For, A strong one even without-pluck, of whom (is he) not for contempt-an object?

निःशंकं दीयते लोकैः पश्य भस्मचये पदं ॥ १७३ ॥

Without-fear is set by people, behold, on an ash-heap the foot. (173)

किंतु सर्वमेतत्सुगुप्तमनुषातव्यं नो चेच त्वं नाहमित्युक्ता

However all this very-secretly to be executed; not if, not thou nor I— thus saying

दमनकः करटकसमीपं गतः । करटकेनोक्तं । किं निष्पत्तं ।

Damanaka Karataka-near gone. By Karataka said : What effected?

दमनकेनोक्तं । निष्पत्तोऽसावन्योन्यभेदः । करटको ब्रूते । को

By Damanaka said : Effected that reciprocal-breach. Karataka says : What

इच संदेहः । यतः ।

therein doubt? For,

बन्धुः को नाम दुष्टानां कुप्तते को न याचितः ।

A friend who namely of the wicked? Becomes angry who not solicited?

को न तृष्णति विजेन कुकृत्ये को न पंडितः ॥ १७४ ॥

Who not delights in wealth? In an evil-art who not wise? (174)

अन्यच् । दुर्वृत्तः क्रियते धूतैः श्रीमानात्मविवृद्धये ।

Another and, Miserable is rendered by knaves the prosperous for (their) own-aggrandisement,

किं नाम खलसंसर्गः कुरुते नाश्रयाश्रवत् ॥ १७५ ॥

(What?) namely knaves-company does it act not fire-like? (175)

ततो दमनकः पिंगलकसमीपं गता देव समागतोऽसी

Then Damanaka Pingalaka-near having gone, 'Sire, approached (is) that

पापाशयस्त्वतः सज्जीभूय स्थीयतामित्युक्ता पूर्वोक्ताकारं

evil-receptacle, then ready-being you ought to stand,' thus saying the before-described-attitude

कारयामास । संजीवकोऽप्यागत्य तथाविधं विकृता-

he caused (him) to make. Safijivaka also having approached, in such-a state with altered-

कारं सिंहं हृष्टा स्वानुरूपं विक्रमं चकार । ततस्

appearance the lion seeing to himself-befitting valour showed. Then

तयोर्युद्दे संजीवकः सिंहेन व्यापादितः । अथ संजीवकं सेवकं

of those two in the contest Safij. by the lion (was) killed. Now Safij. the attendant

पिंगलको व्यापाद्य विश्रांतः सशोक इव तिष्ठति ब्रूते च ।

Pingalaka having killed exhausted with-sorrow as it were stands says and :

किं मया दाहणं कर्म कृतं ।

What by me cruel action done!

यतः । पैरे: संभुज्यते राज्यं स्वयं पापस्य भाजनं ।

For, By others is enjoyed the kingdom, he himself of sin a vessel,

धर्मातिक्रमतो राजा सिंहो हस्तिबधादिव ॥१९६॥

through law-transgression (is) a king the lion through elephant-slaughter etc. (176)

अपरं च । भूस्येकदेशस्य गुणान्वितस्य

Another and, Of a territory-portion, of a virtue-endowed

भूत्यस्य वा वुद्धिमतः प्रणाशः ।

attendant or, of an intelligent, the loss?—

भूत्यप्रणाशो मरणं नृपाणां

attendant-loss (is) the death of princes;

नहापि भूमिः सुलभा न भूत्याः ॥१९७॥

lost even territory (is) easily-obtainable, not attendants. (177)

दमनको ब्रूते । स्वामिन्को इयं नूतनो न्यायो यदराति हत्वा

Damanaka says: Master, what this new doctrine, that an enemy having slain

संतापः क्रियते ।

repentance is made?

तथा चोक्ते । पिता वा यदिवा भाता पुचो वा यदिवा सहत् ।

Thus and said: A father either or a brother a son either or a friend

प्राणच्छेदकरा राजा हंतव्या भूतिमिच्छता ॥१७८॥

life-destruction-causing by a king to be slain, (by one) welfare desiring. (178)

अपि च । धर्मार्थकामतङ्गज्ञो नैकांतकरूणो भवेत् ।

Also and, Of justice-interest-and pleasure-the truth- not exclusively-merciful he should be, knowing

न हि हस्तस्यमृप्यत्वं क्षमावाभ्यषितुं क्षमः ॥१७९॥

not for the in the hand-standing even food the merciful to eat able. (179)

किंच । क्षमा शशी च मिचे च यतीनामेव भूषणं ।

Moreover, Mercy towards an enemy and, towards a friend and, of hermits only an ornament;

अपराधिषु सञ्चेषु नृपाणां सैव दूषणं ॥१८०॥

towards guilty beings of kings that verily (is) a fault. (180)

अपरं च । राज्यलोभाद्वंकारादिच्छतः स्वामिनः पदं ।

Another and, Through dominion-desire, through egotism, of one wishing a master's place,

प्रायस्थितं तु तस्यैकं जीवोत्सर्गो न चापरं ॥१८१॥

the expiation truly of him alone life-abandonment, not and another. (181)

अन्यच्च । राजा घृणी ब्राह्मणः सर्वभक्षः ।

Another and, A king merciful, a Brâhman everything-eating,

स्त्री चावशा दुष्कृतिः सहायः ।

a woman and un-ruly, an ill-natured companion,

प्रेषः प्रतीपो इधिकृतः प्रमादी ।

a servant disobedient, an officer careless,

त्यज्या इमे यश्च कृतं न वेत्ति ॥१८२॥

to be shunned (are) these, who and a benefit not acknowledges. (182)

विशेषतयः । सत्यानृता च पर्हषा प्रियवादिनी च

Especially and, True false and, harsh kindly-speaking and,

हिंसा दशालुरूपि चार्धपरा वदान्या ।

injuring merciful also and, on money-intent generous,

नित्यव्यया प्रचुररत्नधनागमा च

constantly-spending abundant-jewels-and wealth-receiving and,

वारांगनेव नृपनीतिरनेकरूपा ॥१८३॥

a wanton woman like a prince's-conduct (is) many-forms assuming. (183)

इति दमनकेन संतोषितः पिंगलकः स्वां प्रकृतिमापत्तः सिंहासने

Thus by Damanaka pacified Pîngalaka to his natural state come on the throne

समुपविष्टः । दमनकः प्रहृष्टमना विजयतां महाराजः शुभमस्तु

sat down. Damanaka with exulting-mind 'May be victorious the great-king! happiness be

सर्वजगतामित्युक्ता यथासुखम् वस्थितः । विष्णुशर्मोवाच । सहदेदः

of all-the world!' thus saying at-ease remained. Vishnuśarman said: The Friend-separation

श्रुतस्त्रावद्वव्हिः । राजपुत्रा ऊचुः । भवत्प्रसादाच्छुतः । सुखिनो

heard then by you. The king's-sons said: Through your-kindness heard. Pleased

भूता वयं । विष्णुशर्मोवाचीत् । अपरम् पीदमस्तु ।

(have) become we. Vishnuśarman said: Further also this may be:

सहदेदस्त्रावद्वतु भवतां शतुनिलये

Friend-separation then may be of you of the enemies-in the house!

खलः कालाकृष्टः प्रलयमुपसर्पत्वहरहः ।

The traitor by Time-dragged on to destruction may go day-by day !

जनो नित्यं भूयात्सकलसुखसंपत्तिवसतिः

Mankind constantly may be of all-happiness-prosperity-the abode !

कथारंभे रम्ये सततमिहि वालो ८पि रमतां ॥ १६४ ॥

In the story-commencement, in the delightful, perpetually here youth also may delight. (164)

॥ इति हितोपदेशे सुहन्देदो नाम द्वितीयकथासंयहः समाप्तः ॥

Thus in the Hitopadeśa, Friend-separation by name the second-story-collection finished.

॥ अथ वियहः ॥

NOW WAR.

पुनः कथारंभकाले राजपुचा ऊचुः । आर्य राजपुचा

Again at story-commencement-time the king's-sons said: Reverend Sir, king's-sons

वयं तद्वियहं श्रोतुं नः कुतूहलमस्ति । विष्णुशर्मणोऽहं । यदेव

we, then War to hear of us desire is. By Vishṇuśarman said: What just

भवद्धो रोचते कथयामि । वियहः श्रूयतां यस्यायमाद्यः द्योकः ।

to you is agreeable, I relate. War may be heard, of which this the first verse:

हंसैः सह भयूराणां वियहे तुत्यविक्रमे ।

With the geese together of the peacocks in the war of equal-valour,

विश्वास्य वंचिता हंसाः काकिः स्थित्वारिमंदिरे ॥ १ ॥

having been made to trust (were) betrayed the geese by the crows standing in the enemy's-house. (1)

राजपुचा ऊचुः । कथमेतत् । विष्णुशर्मा कथयति । अस्ति कर्पूरद्वीपे

The king's-sons said: How that? Vishṇuśarman relates: There is in Karpūradvīpa

पद्मकेलिनामधेयं सरः । तत्र हिरण्यगर्भो नाम राजहंसः ।

Padmakeli-named a lake. There Hiranyagarbha by name a flamingo*

प्रतिवसति । स च सर्वजंलचरपक्षिभिर्मिलित्वा पक्षिराज्ये

resides. He and by all aquatic-birds, having met, in the bird-sovereignty

इभिषिक्तः । यतः ।

anointed. For,

यदि न स्यान्तरपतिः सम्यद्वेता ततः प्रजा ।

If not there were a man-lord, a competent leader, then the people

अकर्णधारा जलधी विष्ववेतेह नौरित्रि ॥ २ ॥

without-a steersman on the ocean would be tossed about here a ship like. (2)

* Literally, Royal goose, a white goose with red legs and bill, supposed to be a kind of flamingo.

आपरं च । प्रजां संरक्षति नृपः सा वर्धयति पार्थिवं ।

Another and, The people protects a king, that makes grow the king;

वर्धनादृक्षणं अवस्थादभावे सदप्यसत् ॥ ३ ॥

than growth protection (is) better, of that-in the absence the existing even (is) not-existing.
(3)

एकदासौ राजहंसः सुविस्तीर्णकमलपर्यंके सुखासीनः परिवारपरि-
One day that flamingo on a well-spread-lotus-bed at ease-seated by attendants-sur-

वृतस्तिहति । ततः कुतश्चिह्नेशादागत्य दीर्घमुखो नाम वकः

rounded stands. Then from some country having arrived Dirghamukha by name a crane,

प्रणम्योपविष्टः । राजोवाच । दीर्घमुख देशांतरादागतो

having bowed sat down. The king said: Dirghamukha, from another-country arrived

इसि । वार्ता कथय । स बूते । देव अस्ति महती वार्ता । तां
thou art. The news tell! He says: Sire, There is great news. That

वकुं सत्वरमागतो इहं । श्रूयतां । अस्ति जंबुद्वीपे
to tell with-haste approached I (am). Be it beard! There is in Jambudvipa

विंध्यो नाम गिरिः । तच चित्रवर्णो नाम मयूरः पश्चिराजो

Vindhya by name a mountain. There Chitravarpa by name a peacock bird-king

निवसति । तस्यानुचरैश्चरङ्गिः पश्चिभिरहं दग्धारण्यमधे

resides. Of him by the followers going about by the birds I of a burnt-wood-in the midst

चरच्चवलोकितः पृष्ठश्च । कस्त्वं कुतः समागतो इसि । तदा मयो-
going espied naked and: Who thou? Whence approached art thou? Then by me

क्तं । कर्पूरद्वीपस्य राजचक्रवर्तिनो हिरण्यगर्भस्य राजहंसस्यानुचरो
said: Of Karpuradvipa's royal-ruler Hiranyagerbha the flamingo a follower

इहं । कौतुकादेशांतरं द्रुमागतो इस्मि । एतच्छुता

(am) I. From curiosity another-country to see approached I am. This having beard

पश्चिभिरुक्तं । अनयोदेशयोः को देशो भद्रतरो राजा

by the birds (it was) said: Of these two countries which country (is) better, king

च । मयोक्तं । आः किमेवमुच्यते । महदृतरं । यतः

and? By me said: Oh! Why thus is spoken? A great difference. For

कर्पूरद्वीपः स्वर्गे एव राजहंसश्च वितीयः स्वर्गपतिः ।

Karpuradvipa (is) a paradise indeed, the flamingo and a second paradise-king.

आच महस्यले पतिता यूयं किं कुरुथ । अस्महेशे गम्यतां ।

Here in a desert-place alighted you what do? To our-country let be gone!

ततो इस्मद्वचनमाकर्ण्य सर्वे सकोपा बभूवः । तथा चोक्तं ।

Then my-word having heard all angry became. Thus and said:

पयःपानं भुजंगानां केवलं विषवधेनं ।

Of milk-a draught of serpents merely poison-increase;

उपदेशो हि मूर्खाणां प्रकोपाय न शांतये ॥४॥

Advice verily (is) of fools to the exasperation, not to the pacification. (4)

अन्यच्च । विद्वानेवोपदेष्ट्यो नाविदांस्तु कटाचन ।

Another and, The wise only to be advised, not the ignorant however at any time;

वानरानुपदिश्याय स्थानभृष्टा ययुः खगाः ॥५॥

the monkeys having advised then from their dwelling-turned out went the birds. (5)

राजोवाच । कथमेतत् । दीर्घमुखः कथयति । अस्ति नर्मदातीरे

The king said: How that? Dirghamukha relates. There is on the Narmadā-bank

विशालः शालमलीतरः । तत्र निर्मितनीडक्रोडे पश्चिमो निवसन्ति

a large silk-cotton-tree. There of built-nests-in the interior birds dwell

सुखेन । अथैकदा वर्षासु नीलपटलैरावृते नभस्तले

at ease. Now one day in the rains, with dark-veils being covered the cloud-plain,

धारासौरमेहती वृष्टिर्भूव । ततो वानरांश्च तरुतले

with drop-showers a great rain was. Then the monkeys and at a tree's-foot

इवस्थिताऽशीताकुलान्कंपमानानुवलोक्य कृपया पश्चिमिहक्तं । भो

standing, by cold-pained, trembling, seeing through pity by the birds said: Ho,

भो वानराः शृणुत ।

Ho, monkeys, listen!

अस्माभिर्निर्मिता नीडाश्चंचुमाचाहौस्तुण्यैः ।

By us (have been) built nests with by beaks-only-collected straws;

हस्तपादादिसंयुक्ता यूयं किमिति सीद्य ॥६॥

with hands-feet-&c.-endowed you why thus do you sit? (6)

तच्छुला वानरैर्जातामषेरालोचितं । अहो निर्वातनीडगर्भावस्थिताः

That having heard by the monkeys with roused-anger considered: Oh! in a sheltered-nest's-interior-sitting

सुखिनः पश्चिमोऽस्माकिंदंति । भवतु तावदृष्टेरूपशमः । अनंतरं

happy the birds us reproach. Let there be only of the rain abatement! Thereupon,

शंते पानीयवर्षे तैर्वानर्वृक्षमास्त्वा सर्वे नीडा

having abated the water-rain, by those monkeys, the tree having ascended, all the nests

भमास्तेषामुडानि चाधः पातितानि । अतोऽहं ब्रवीमि । विद्वाने-

(were) broken of them the eggs and down thrown. Therefore I say: The wise

बोपदेष्य इत्यादि । राजोवाच । ततस्ते: किं कृतं । वकः कथयति ।

only to be advised &c. The king says: Then by them what done? The crane relates:

ततस्ते: पश्चिमिः कोपादुकं । केनासौ राजहंसो राजा कृतः ।

Then by those birds angrily said: By whom that flamingo king made?

ततो मयोपजातकोपेनोक्तं । मुष्मदीयमयूरः केन राजा कृतः ।

Then by me with roused-anger said: Your-peacock by whom king made?

एतच्छुता ते सर्वे मां हन्तुमुद्घताः । ततो मयापि स्वविक्रमो

This having heard they all me to kill endeavoured. Then by me also my-valour

दर्शितः । यतः ।

shown. For,

अन्यदा भूषणं पुंसां क्षमा लज्जेव योषितां ।

At other times an ornament of men (is) forbearance, modesty as of women;

पराक्रमः परिभवे वैयात्यं सुरतेष्विव ॥७॥

valour at an insult, unrestrainedness in amorous sports as. (7)

राजा विहस्याह । आत्मनश्च परेषां च यः समीक्ष्य बलावलं ।

The king smiling says: Of himself and, of others and who having seen the strength-and weakness

अनंतरं नैव जानाति स तिरस्क्रियते ऽरिभिः ॥८॥

the difference not indeed knows, he is overcome by enemies. (8)

अन्यच्च । सुचिरं हि चरचित्यं क्षेचे शस्यम् बुद्धिमान् ।

Another and, A good-long while surely grazing constantly in a field on the corn unwise

बीपिचर्मपरिच्छन्नो वाग्दोषान्नर्देभो हतः ॥९॥

with a tiger's-skin-covered through his voice's-fault the ass (was) slain. (9)

वकः पृच्छति । कथमेतत् । राजा कथयति । अस्ति हस्तिनापुरे

The crane asks: How that? The king relates: There is in Hastināpura

बिलासो नाम रजकः । तस्य गर्देभो इतिबाहनाहुर्वलो

Vilāsa by name a washerman. Of him the ass through over-carrying weakened

मुमूर्षुरिवाभवत् । ततस्तेन रजकेनासौ व्याघ्रचर्मणा

going to die almost was. Then by that washerman he, with a tiger's-skin

प्रच्छाद्यारण्यसमीपे शस्यक्षेत्रे नियुक्तः । ततो दूरात्

having covered (him), in a forest's-proximity on a corn-field placed. Then from afar

तम्भवलोक्य व्याघ्रवृद्धा क्षेचपतयः सत्वरं पलायते ।

him having seen from tiger-supposition the field-owners with-haste run away.

अथेकदा केनापि शस्यरक्षकेण धूषरकंबलवृत्तनुचाणेन

Now one day by some corn-guard having an of grey-cloth-made-body-covering,

धनुःकांडं सज्जीकृत्यान्तकायेनैकाते स्थितं । तं च

bow-and arrow having made ready, with bent-body at one-end stood. Him and

दूराहृष्टा गर्देभः पुष्टांगो यथेष्टश्यभक्षणजातबलो

from afar seeing the donkey fat-limbed with hy freely-corn-eating-produced-strength,

गर्देभीयमिति भल्वोच्चैः शच्चं कुर्वाणस्तदभिमुखं धावितः

'a female ass that' thus thinking, aloud the voice making him-towards running,

शस्यरक्षकेण चिन्कारशच्चाविश्वित्य गर्देभो इयमिति

by the corn-guard through the braying-noise ascertaining 'a donkey this' thus

लीलयैव व्यापादितः । अतो इहं ब्रवीमि । सुचिरं हि चरनि-

for wantonness verily killed. Therefore I say: A good-long while surely grazing

त्यमित्यादि । दीर्घमुखो ब्रूते । ततः पश्यभिरुक्तं । अरे पाप दुष्ट

constantly etc. The crane says: Then by the birds said: 'Oh wretched vile

वक । अस्माकं भूमौ चरन्तस्माकं स्वामिनमधिक्षिपसि तच्

crane! Of us on the ground walking of us the master thou revilest, that not

क्षंतव्यमिदानीमित्युक्ता सर्वे मां चंचुभिर्हत्वा सकोपा

to be endured now' thus saying all me with the beaks having pecked with-anger

जचुः । पश्य रे मूर्ख स हंसस्तव राजा सर्वथा मृदुः ।

they said: Behold, oh fool, that goose of thee the king (is) wholly weak.

तस्य राज्याधिकारो नास्ति यत एकांतमृदुः करतलस्यम्-

Of him to sovereignty-claim not is, for one thoroughly-weak an in the palm-standing

पर्यं रक्षितुमङ्गमः स कर्थं पूर्णिवी शास्ति राज्यं वा तस्य
even thing to guard unable, he how the earth rules, sovereignty or of him

किं । किंतु त्वं च कूपमङ्गूकः । तेन तदाश्रयमुपदि-

what? However thou also (art) a well-frog; therefore his-protection thou

शसि । शृणु ।

recommendest. Listen,

सेवितव्यो महावृक्षः फलच्छायासमन्वितः ।

To be esteemed (is) a great-tree with fruit-and shade-endowed;

यदि देवाकूलं नास्ति च्छाया केन निवार्यते ॥१०॥

if by fate fruit not is, the shade by whom is taken away? (10)

अन्यच्च । हीनसेवा न कर्तव्या कर्तव्यो महदाश्रयः ।

Another and, Of the vile-service not to be made; to be made to the great-resort;

पथो ऽपि शैंडिकीहस्ते वाहणीत्यभिधीयते ॥११॥

water even in a hostess's-hand 'spirituous liquor' thus is called. (11)

अन्यच्च । महान् पृथ्वतां याति निर्गुणे गुणविस्तरः ।

Another and, Great even to smallness goes in a virtue-less virtue-extent,

आधाराधेयभावेन गजेन्द्र इव दर्पणे ॥१२॥

by the recipient's-and the received object's-relation, a royal elephant as in a mirror*. (12)

विशेषतत्त्वं । अपदेशे ऽपि सिद्धिः स्यादूतिशक्ते नराधिपे ।

Especially and, In a fiction even success may be against an over-strong man-ruler,

शशिनो अपदेशेन शशकाः सुखमासते ॥१३॥

by the moon's fiction the hares comfortably dwell. (13)

मयोरः । कथमेतत् । पक्षिणः कथयन्ति । कटाचिद्दपि वर्षासु

By me said: How that? The birds relate: Once even in the rainy season

बृष्टेरभावासृषातो गजयूथो यूथपतिमःह ।

of rain through the absence with thirst-primed an elephant-troop the troop-chief addresses:

नाथ को ऽभ्युपायो ऽस्माकं जीवनाय । नास्ति शुद्रजंतूनां

Master, what means of us for the life? Not is there of small-animals

* The mirror being small it can only, as recipient, reflect the elephant as a small object. To the small everything is small.

निमज्जनस्थानं वयं च निमज्जनस्थानाभावान्मृताहा इव । किं
a bathing-place, we and for a bathing-place'a-want death-suffering almost. What

कुर्मः । क्षयामः । ततो हस्तिराजो नातिदूरं गत्वा
shall we do? Where shall we go? Then the elephant-king not too-far having gone

निर्मलं हृदं दर्शितवान् । ततो दिनेषु गच्छसु तत्तीरावस्थित-
a stainless pool showed. Then, the days passing, by the on its-bank-remaining-

गजपादाहतिभिष्टूर्णिताः सुद्रशशकाः । अनंतरं शिलीमुखो नाम
elephants'-foot-tramplings (were) crushed the little-hares. Thereupon Silimukha by name

शशकश्चिन्तयामास । अनेन गजयूथेन पिपासाकुलितेन प्रत्यहम्भा-
a hare was thinking: By this elephant-troop with thirst-pained daily here

गंतव्यं । अतो विनश्यत्यस्मत्कुलं । ततो विजयो नाम वृद्धशशको
will be come; thereby perishes our-race. Then Vijaya by name an old-hare

इवदत् । मा विषीदत मयाच प्रतीकारः कर्तव्यः । ततो इसी
said: Not do despair! by me here a remedy to be made. Then he

प्रतिज्ञाय चलितः । गच्छता च तेनालोचितं । कथं गजयूथ-
having promised started. Going and by him reflected: How in the elephant-troop's-

समीपे स्थित्वा वक्तव्यं ।
proximity standing to be spoken?

यतः । स्पृशन्नपि गजो हंति जिग्नन्नपि भुजंगमः ।
For, Touching even an elephant kills, smelling even a serpent,

पालयन्नपि भूपालः प्रहसन्नपि दुर्जनः ॥१४॥
protecting even a king, smiling even the wicked man. (14)

आतो इहं पर्वतशिखरमारुद्ध्य यूथनाथं संवादयामि । तथानुठिते
Therefore I the mountain-summit ascending the troop-chief address: Thus being done

यूथनाथ उवाच । कस्त्वं कुतः समायातः । स बूते । शशको
the troop-chief said: Who thou? Whence approached? He says: A bare

इहं भगवता चंद्रेण भवदंतिकं प्रेवितः । यूथपतिराह । कार्यम्-
I, by the venerable moon you-near despatched. The troop-chief says: (Your) business

च्यतां । विजयो बूते ।
let be told! Vijaya says:

उद्धतेष्वपि शस्त्रेषु दूतो वदति नान्यथा ।

Being uplifted even the weapons, a messenger speaks not otherwise,

सदैवावध्यभावेन यथार्थस्य हि वाचकः ॥१५॥

always verily through his inviolable-state of truth surely (he is) a speaker. (15)

तदहं तदाङ्गया ब्रवीमि । शृणु । यदेते चंद्रसरोरक्षकाः ।

Therefore I by his-command speak. Listen! That these moon-lake-guardians,

शशकास्त्वया निःसारितास्त्वदनुचितं कृतं । ते शशकाश्चिरमस्माकं
the hares, by thee expelled, that improper done. Those hares long of us

रक्षिताः । अत एव मे शशांक इति प्रसिद्धिः । एवमुक्तवति
protected. Thenos verily of me 'Saśāṅka' thus the title. Thus having spoken

दूते यूथपतिर्भयादिदमाह । प्रणिधेहि । इदमज्ञानतः ।

the messenger, the troop-lord from fear this says; Attend! This through ignorance

कृतं पुनर्न कर्तव्यं । दूत उवाच । यद्येवं तदन्

done; again not (it is) to be done. The messenger said: If (it is) thus, then here

सरसि कोपात्कंपमानं भगवंतं शशांकं प्रणाम्य प्रसाद्य

the in the lake with anger trembling venerable moon having saluted, having pacified (him),

गच्छ । ततो रात्रौ यूथपतिं नीत्वा जले चंचलं

go! Then at night the troop-lord having led, in the water the trembling

चंद्रविंबं र्देयित्वा यूथपतिः प्रणामं कारितः । उक्तं

moon's-image having shown, the troop-lord prostration to make (was) caused; said

च तेन । देव अज्ञानादनेनापराधः कृतस्ततः ।

and by him; Sire, from ignorance by him the offence committed, therefore

शम्यतां नैवं वारांतरं विधास्यते । इत्युक्ता प्रस्थापितः ।

let it be pardoned, not thus another-time will be done. Thus saying (he was) sent away.

अतोऽहं ब्रवीमि । अपदेशे ऽपि सिद्धिः स्यादिति । ततो

Therefore I say: 'In a fiction even success may be' thus. Then

मयोक्तं । स एवास्मत्मभू राजहंसो महाप्रतापो

by me said: 'That verily our-master, the flamingo, (is) of great-majesty,

* Saśāṅka, i.e. hare-mark, a name of the moon, the spots in the moon, or the man in the moon, being likened by the Hindus to a hare.

५ तिसमर्थः । चैलोक्यस्यापि प्रभुत्वं तच युज्यते किं
 exceedingly-mighty. Of the three worlds even the sovereignty for him is fit, how
पुना राज्यमिति । तदाहं तैः पश्चिभिर्दुष्ट कथमस्मद्गूमी
 much more a kingdom,' thus. Then I by those birds 'Wretch, how on our-ground
चरसीत्यभिधाय राजश्चित्वर्णस्य समीपं नीतः । ततो राजः
 goest thou?' thus saying of king Chitravarya to the proximity led. Then of the king
पुरो मां प्रदर्शय तैः प्रणम्योक्तं । देव अवधीयतामेष
 in front me having shown, by them, having bowed, said : Sire let be noticed, this
दुष्टो वको यद्गम्भेशो चरन्ति प्रेवपादान्धिक्षिपति । राजाह ।
 vile crane that, on our-land walking although, Y. M.'s-feet reviles. The king says :
को ५ यं कुतः समायातः । त ऊचुः । हिरण्यगर्भनाम्बो
 Who this? Whence approached? They said : Of the Hiranyagarbha-named
राजहंसस्यानुचरः कर्पूरद्वीपादागतः । अथाहं गृध्रेण मंचिणा
 flamingo a follower, from Karpuradvipa arrived. Now I by the vulture the minister
पृष्ठः । कस्त्रच मुख्यो मंचीति । मयोक्तं ।
 (was) asked : 'Who (is) there prime minister?' thus. By me said :
सर्वशास्त्रार्थपारगः सर्वज्ञो नाम चक्रवाकः । गृध्रो
 With all-sciences'-meaning-conversant Sarvajña by name the Chakraviks. The vulture
ब्रूते । युज्यते । स्वदेशजो ५सी । यतः ।
 says : It is proper. In his-country-born (is) he. For,
स्वदेशजं कुलाचारं विशुद्धमध्यवा शुचिं ।
 One in his-country-born, caste-duties (observing), honest, moreover pure,
मंचज्ञमध्यसनिनं व्यभिचारविवर्जितं ॥ १६ ॥
 counsel-knowing, sin-less, from transgression-free, (16)
अधीतव्यवहारार्थं मौलं ख्यातं विपश्चितं ।
 one who has studied-the law's-sense, of pure blood, renowned, intelligent,
अर्थस्योत्पादकं चैव विद्ध्यान्मंचिणं नृपः ॥ १७ ॥
 of wealth a producer and likewise should appoint as minister a king. (17)
अचान्तरं शुकेनोक्तं । देव कर्पूरद्वीपादयो लघुद्वीपा
 There meanwhile by a parrot said : Sire Karpuradvipa-&c. the small-islands

जंबुद्वीपांतर्गता एव । तचापि देवपादानामेवाधिपत्यं ।

in Jambudvipa-included verily. There also of Y. M.'s-feet certainly the sovereignty.

ततो राजाप्युक्तं । एवमेव ।

Then by the king also said: So quite.

यतः । राजा महः शिशुश्चैव प्रमादी धनगर्वितः ।

For, A king, a madman, a child and likewise, the careless, the wealth-proud,

अप्राप्यमभिवांछति किं पुनर्लभ्यते ७पि यत् ॥ १८ ॥

the unattainable desire; how much more, is obtained also what! (18)

ततो मयोक्तं । यदि वचनमाचेणैवाधिपत्यं सिध्यति तदा

Then by me said: If by words-merely verily sovereignty is accomplished, then

जंबुद्वीपे ७प्यस्मत्प्रभोहिरण्यगर्भेत्य स्वाम्यमस्ति । शुको ब्रूते ।

in Jambudvipa also of our-master Hiranyagarbha dominion is. The parrot says:

कथमन्त्र निर्णयः । मयोक्तं । संयाम एव । राजा विहस्योक्तं ।

How (is) here ascertainment? By me said: In war only. By the king smiling said:

स्वस्वामिनं गता सज्जीकुरु । तदा मयोक्तं । स्वदूतो ७पि

Thy-master going make ready! Then by me said: Thy-ambassador also

प्रस्थाप्तां । राजोवाच । कः प्रयास्यति दौत्येन यत् एवंभूतो

let be despatched! The king said: Who shall go on embassy? for such a one

दूतः कार्यः ।

ambassador to be made:

भक्तो गुणी शुचिर्दृष्टः प्रगल्भो ७व्यसनी क्षमी ।

One attached, virtuous, pure, clever, bold, sinless, patient,

ब्राह्मणः परमर्मज्ञो दूतः स्यात्प्रतिभानवान् ॥ १९ ॥

a Brâhman, of others-the thoughts-knowing, ambassador should be, one with audacity endowed. (19)

गृध्रो वदति । संत्येव दूता वहवः किंतु ब्राह्मण एव कर्तव्यः ।

The vulture says: There are surely ambassadors many, but a Brâhman only to be made,

यतः । प्रसादं कुरुते पत्न्यः संपत्तिं नाभिवांछति ।

For, The pleasure he does of the master, prosperity not he desires;

कालिमा कालकूटस्य नापीतीश्वरसंगमात् ॥ २० ॥

the darkness of the Kālakūṭa poison not departs through Siva's-contact*. (20)

राजाह । ततः शुक एव वजतु । शुक त्वमेवानेन सह गत्वा-

The king says: Then the parrot verily may go. Parrot, thou verily him with going

स्मदभिलषितं ब्रूहि । शुको ब्रूते । यथाज्ञापयति देवः । किंत्वयं
our-desire declare! The parrot says: As commands Your Majesty. However this

दुर्जनो वकस्त्वदनेन सह न गच्छामि ।

a vile fellow, the crane, therefore him with not do I go.

तथा चोक्ते । खलः करोति दुर्वृत्तं नूनं फलति साधुषु ।

Thus and said: A villain commits an evil-action; surely it bears fruit unto the good.

दशननो हरेत्सीतां बंधनं स्यान्महोदये: ॥ २१ ॥

The ten-faced (Rāvaṇa) carries off Sītā, binding will be of the ocean†. (21)

अपरं च । न स्यातव्यं न गंतव्यं दुर्जनेन समं क्षचित् ।

Another and, Not to be stood, not to be gone the wicked with anywhere;

काकसंगाङ्गतो हंसस्त्रिहन्त्याच्छ वर्तकः ॥ २२ ॥

through with a crow-association slain the goose standing, going likewise the quail. (22)

राजोवाच । कथमेतत् । शुकः कथयति । अस्त्युज्जयिनीवर्मप्रांते

The king said: How that? The parrot relates: There is on the Ujjayini-road-side

झक्षतरः । तत्र हंसकाकी निवसतः । कदाचिद्गीष्मसमये परि-

a fig-tree. There a goose-and a crow live. Once in summer-time fa-

आंतः कश्चित्परिकस्तु त तस्तले धनुः कांडं संनिधाय

tigued some wanderer there at the tree's-foot bow-and arrow having laid down

सप्तः । तत्र धनांतरे तन्मुखादृशच्छायापगता । ततः

fell asleep. There in another-moment from his-face the tree-shade departed. Then

सूर्यतेजसा तन्मुखं व्याप्तमवलोक्य तदृशस्थितेन हंसेन

by the sun's-glare his-face reached seeing by the on that-tree-standing goose

* As the verse stands, the second hemistich can only mean that as the dark poison remained dark even when swallowed by Siva, so a Brāhmaṇa retains his character even in society with kings. There is a play of words in Uvara, which means both Siva and sovereign.

† Binding of the ocean means the building of a bridge across the ocean. It refers to the bridge from the peninsula to Ceylon which had to be built in order to rescue Sītā, whom Rāvaṇa had carried off.

कृपया पश्चौ प्रसार्य पुनस्त्वन्मुखे छाया कृता । ततो

through pity both wings having spread forth again on his-face shade made. Then

निर्भरनिद्रासुखिना तेन मुखव्यादानं कृतं । अथ परसुसम-

by the sound-sleep-enjoying by him mouth-opening (was) made. Now another's-happiness

सहिष्णुः स्वभावदीर्जन्येन स काकस्तस्य मुखे

not-bearing through his-nature's-wickedness that crow of him into the mouth

पुरीषोत्सर्गं कृत्वा पलायितः । ततो यावद्सौ पांच उत्थायोर्ध्वे

excrement-discharge having made fled away. Then while that wanderer rising upwards

निरीक्षते तावत्तेनावलोकितो हंसः काँडेन हतो आपादितः ।

looks, then by him espied the goose with an arrow struck (was) killed.

वर्तककथाम् पि कथयामि । एकदा भगवतो गरुडस्य याचाप्रसंगेन

The quail's-story also I tell: Once of the venerable Garuda on a procession-occasion

सर्वे पश्चिष्णः समुद्रतीरं गताः । ततः काकेन सह वर्तकश्चलितः ।

all birds to the sea-shore gone. Then with a crow together a quail set out.

अथ गोपालस्य गच्छतो दधिभांडाद्वारं वारं तेन काकेन दधि

Now of a cowherd going from a curd-vessel again again by that crow curds

खाद्यते । ततो यावद्सौ दधिभांडं भूमी निधायोर्ध्वेमवलोकाते

are eaten. Then while he the curd-vessel on the ground putting down upwards looks,

तावत्तेन काकवर्तकी हृष्टी । ततस्तेन खेदितः काकः पलायितो

then by him the crow-and quail seen. Then by that alarmed the crow fled away.

वर्तकः स्वभावनिरपराधो मन्दगतिस्तेन प्राप्तो आपादितः । अतो

the quail by her-nature-guileless, of slow-motion by him caught (was) killed. Therefore

इहं ब्रवीमि । न स्थातव्यं न गंतव्यमित्यादि । ततो मयोक्तं ।

I say: Not to be stood not to be gone &c. Then by me said:

भातः शुक किमेवं ब्रवीषि । मां प्रति यथा श्रीमहेवस्तथा

Brother parrot, why thus dost thou speak? To me in regard as His Majesty, thus

भवान् पि । शुकेनोक्तं । अस्तेवं किंतु

you also. By the parrot said: Be it thus, however

दुर्जनैरुच्यमानानि संमतानि प्रियारथ्यपि ।

By the wicked being spoken approved kind (words) even

अकालकुसमानीव भयं संजनयंति हि ॥२३॥

unseasonable-flowers like fear excite verily. (23)

दुर्जनतं च भवतो वारथादेव ज्ञातं यदनयो-

Wickedness and of you from the speech already recognized, for of these two

भूपालयोर्वियहे भवद्वचनमेव निदानं ।

earth-protectors for the war your-word only (is) the cause.

पश्य । प्रत्यक्षे ऽपि कृते दोषे मूर्खः शान्तेन तुष्टति ।

Behold, Before the eyes even being committed an offence, the fool by coaxing is soothed.

रथकारो निजां भार्या सजारां शिरसाकरोत् ॥२४॥

The wheelwright his own wife with-(her) lover upon (his) head placed. (24)

राज्ञोक्तं । कथमेतत् । श्रुकः कथयति । अस्ति यौवनश्चीनगरे

By the king said: How that? The parrot relates: There is in the Yauvanaśri-town

मंदमतिनाम रथकारः । स च स्वभार्या बंधकी जानाति जारेण

Mandamati by name a wheelwright. He and his-wife unchaste knows, with the lover

समं स्वचक्षुषा नैकस्थाने पश्यति । ततो ऽसौ रथकारो ऽहमन्यं

together with his own-eye not in one-place sees. Then that wheelwright 'I to another

यामं गच्छामीत्युक्ता चलितः कियहूरं गता पुनरागत्य

village go' thus saying departed, some-distance having gone again returning

पर्येकतले स्वगृहे निभृतं स्थितः । अथ रथकारो यामांतरं

under a bed in his-house secretly stood. Now, 'the wheelwright to another-village

गत इत्युपजातविश्वासः स जारः संध्याकाल एवागतः ।

gone' thus with created-confidence that lover at twilight-time verily arrived.

पश्चात्तेन समं तस्मिन्पर्येके त्रीडंती पर्येकतलस्थितस्य भर्तुः

Afterwards him with on that bed playing of the under the bed-standing husband

किंचिद्गंगस्पर्शात्स्वामिनं मायाविनमिति विज्ञाय

a little through body-tonching 'the husband deceitful' thus having found out

विषखाभवत् । ततो जारेणोक्तं । किमिति त्वमद्य मया

disconcerted she became. Then by the lover said: Why thus thou to-day me

सह निर्भरं न रमसे । विस्मितेव प्रतिभासि मे त्वं ।

with heartily not amusest thyself? Alarmed as it were appearest to me thou.

तयोर्कं । अनभिज्ञोऽसि । मम प्राणेश्वरो येन ममाकौमारं

By her said : Ignorant art thou, Of me the life-lord, with whom of me from-childhood

सख्यं सोऽद्य यामांतरं गतः । तेन विना सकलजनपूर्णे

friendship, he to-day to another-village gone. Him without in a with all-people-filled

अपि यामे मां प्रत्यरुद्यवद्धाति । किं भावि तच्

even village to me with regard as in a wood it seems. 'What will happen there

परस्थाने किं सादितवान्कथं वा प्रसुप्त इत्यस्मद्दृढयं विदीर्यते ।

in a strange-place, what has he eaten, how or sleeping' thus our-heart is torn asunder.

जारो ब्रूते । तत्र किमेवं खेहभूमी रथकारः । वंधक्-

The lover says : Of thee why thus an affection-object the wheelwright? The unchaste woman

वदत् । रे वर्बर किं वदसि । शृणु ।

said : Ah idiot, what dost thou say? Listen :

पश्चाणयपि या प्रोक्ता हृष्टा या ऋधचक्षुषा ।

With harsh words even who addressed, viewed who with anger-eye

सुप्रसन्नमुखी भर्तुः सा नारी धर्मभागिनी ॥२५॥

of very-placid-countenance towards the husband, that woman (is) of virtue-possessed. (25)

अपरं च । नगरस्यो वनस्यो वा पापो वा यदिवा शुचिः ।

Another and, In a town-staying in a wood-staying or, wicked either or pious,

यासां स्त्रीणां प्रियो भर्ता तासां लोका महोदयाः ॥२६॥

of what women dear the husband, of those the worlds of great-bliss. (26)

अन्यच्च । भर्ता हि परमं नार्यं भूषणं भूषणैर्विना ।

Another and, The husband surely the greatest of a woman ornament ornaments without;

एषा विरहिता तेन शोभनापि न शोभना ॥२७॥

she deprived of him beautiful even (is) not beautiful. (27)

तं जारः पापमतिर्मनोलौस्यात्पुष्पतांबूलसहशः कदाचित्

Thou a lover of wicked-mind from mind-sickleness flower-and betel-like sometimes

सेष्यसे कदाचिच्च सेष्यसे च । स च स्वामी मां विक्रेतुं देवेभ्यो

art loved, sometimes not art loved and. That and master-me to sell, to the gods

आद्धणेभ्योऽपि दातुमीश्वरः । किं बहुना । तस्मिन्नीवति

to the Brâhmans also to give (is) free. What with much? 'In him living

जीवामि तन्मरणे चानुमरणं करिष्यामीति प्रतिज्ञा वर्तते ।

I live, at his-death and after (him)-dying I will make' thus the resolution stands.

यतः । तिसः कोद्योऽर्धकोटी च यानि लोमानि मानवे ।

For, Three crores half-a crore and, which hairs on a man,

तावल्कालं वसेत्स्वर्गे भर्तारं यानुगच्छति ॥२८॥

so much-time shall dwell in heaven, the husband who follows. (28)

अन्यच् । आलयाही यथा आलं बलादुडरते विलात् ।

Another and, A snake-catcher as a snake by force extracts from a hole,

तद्वज्ञारमादाय स्वर्गलोके महीयते ॥२९॥

thus, the husband having taken, in the heavenly-world she is honoured. (29)

अपरं च । चिती परिष्वज्य विचेतनं पतिं

Another and, On the pile having embraced the lifeless husband

प्रिया हि या मुंचति देहमात्मनः ।

the loving one truly who forsakes the body of herself,

कृत्वापि पापं शतसंख्यमप्यसौ

having done also sin hundred-fold even she

पतिं गृहीता सरलोकमाप्नुयात् ॥३०॥

the husband having taken the celestial-world shall obtain. (30)

एतस्मै श्रुता स रथकारोऽवदत् । धन्योऽहं यस्येहशी

This all having heard that wheelwright said: 'Happy (am) I, of whom such

प्रियवादिनी स्वामिवस्त्वा भार्येति मनसि निधाय तां खट्टां

a kindly-speaking husband-loving wife,' thus in mind keeping, that bedstead

ख्लीपुरुषसहितां मूर्धि कृत्वा सानन्दं ननर्ते ।

with the wife-and man-together on (his) head having placed with-joy he danced.

आतोऽहं ब्रवीमि । प्रत्यक्षे ऽपि कृते दोष इत्यादि । ततो

Therefore I say: Before-the eyes even being committed an offence . &c. Then

अहं तेन राजा यथाव्यवहारं संपूज्य प्रस्थापितः । शुको

I by that king, according to-custom having honoured (me) despatched. The parrot

अपि मम पशादागच्छन्नास्ते । एतस्मै परिज्ञाय यथा कर्तव्यम्-

also me after approaching continues. This all having learned, as to be acted

नुसंधीयतां । चक्रवाको विहस्याह । देव वकेन तावहे-

let it be arranged! The Chakravaka smiling says: Sire, by the crane then

शांतरम् पि गता यथाशक्ति राजकार्यमनुहितं ।

to another-country also having gone according-to-power the king's-business accomplished.

किंतु देव स्वभाव एष मूर्खाणां ।

However, Sire, the own-nature this of fools.

यतः । शतं दद्याच्च विवदेत्विति विज्ञस्य संमतं ।

For, 'A hundred should he give, not should he quarrel' thus of the wise the opinion;

विना हेतुम् पि बन्धमेतन्मूर्खस्य लक्षणं ॥३१॥

'without a cause also contention,' this of a fool the mark. (31)

राजाह । किमृतीतोपालं भनेन । प्रस्तुतमनुसंधीयतां ।

The king says: What with the past's-reproach? The matter in hand be arranged!

चक्रवाको बूते । देव विजने ब्रवीमि ।

The Chakravaka says: Sire, in private I speak.

यतः । वर्णाकारप्रतिष्ठानैर्नेचवकृविकारतः ।

For, By the colour-appearance-echoes, from eye-and mouth-change

अप्पूहंति मनो धीरास्तस्माद् हसि मन्त्रयेत् ॥३२॥

also guess the mind the wise, therefore in secret he should consult. (32)

राजा मंची च तत्र स्थितौ । अन्ये इन्यच गताः । चक्रवाको

The king the minister and there remained. The others somewhere else gone. The Chak.

बूते । देव अहमेवं जानामि । कस्याप्यस्मन्नियोगिनः प्रेरण्या

says: Sire, I thus think: Of some of our-officer at the instigation

वकेनेदमनुहितं ।

by the crane this accomplished.

यतः । वैद्यानामातुरः श्रेयान्ध्यसनी यो नियोगिनां ।

For, For physicians a sick man (is) better; distressed who, for officers;

विदुषां जीवनं मूर्खः सद्वर्णो जीवनं सतां ॥३३॥

of the learned a livelihood (is) a fool; one of good-caste a livelihood of the good. (33)

राजाब्रवीत् । भवतु । कारणमन् पश्चान्निरूपणीयं संप्रति

The king said: Let it be! The cause here afterwards to be investigated, at present

यत्कर्तव्यं तच्चिरूप्तां । चक्रवाको ब्रूते । देव प्रणिधिस्तावत्प्रहीयतां ।
what to be done, that let be determined! The Chak. says: Sire, a spy first let be despatched!

ततस्तुदनुष्ठानं बलावलं च जानीमः । तथा हि ।

Thence his-undertaking, strength-weakness and we learn. Thus namely,

भवेत्स्वपरराष्ट्राणां कार्याकार्यावलोकने ।

There should be of his own-and another's-dominions of (what is) necessary-and unnecessary-in the examining

चारचक्षुमहीभर्तुर्यस्य नास्त्यन्ध एव सः ॥ ३४ ॥

a spy's-eye of an earth-lord; of whom not it is, blind indeed he. (34)

स च द्वितीयं विश्वासपाचं गृहीत्वा यातु । तेनासौ स्वयं

He and a second confidence-person having taken may go! Thus he, himself

तचावस्थाय द्वितीयं तचत्यमंचकार्यं सुनिभृतं

there staying, the second, of the inhabitants-the counsel-object very-privately

निश्चित्य निगद्य प्रस्थापयति । तथा चोक्तं ।

having ascertained, having communicated, sends back. Thus and said:

तीर्थाश्रमसुरस्थाने शास्त्रविज्ञानहेतुना ।

At holy bathing places-hermitages-temples of law-study-under the pretence

तपस्त्विव्यंजनोपेतैः स्वचरैः सह संवदेत् ॥ ३५ ॥

with ascetics'-marks-furnished his-spies with he should communicate. (35)

गृदचारश्च यो जले स्थले चरति ततोऽसावेव वको

A secret-spy' and (is he) who in water ou land goes, therefore this very crane

नियुज्यतां । एताहश एव कश्चिद्द्विको द्वितीयत्वेन प्रयातु

let be appointed! Like-him exactly some crane as second may go,

तद्गृहलोकाश्च राजद्वारे तिष्ठन्तु । किंतु देव एतदृपि

his-house-people and at the king's-door may stand! However, Sire, this also

सगुप्तमनुष्ठातव्यं ।

very-secretly to be accomplished.

यतः । षटुण्ठो भिद्यते मंचस्तुषा प्राप्तश्च वार्तया ।

For, 'By six-ears (beard) is split counsel, thus reached and by report'

इत्यात्मनाद्वितीयेन मंचः कार्यो महीभृता ॥ ३६ ॥

thus himself-the second counsel to be made by a king. (36)

पश्य । मन्त्रभेदे ऽपि ये दोषा भवन्ति पृथिवीपते ।

Behold, 'In counsel-breach also which injuries are, O earth-lord,

न शक्यास्ते समाधातुमिति नीतिविदां मतं ॥३९॥

not (are) possible they to repair,' thus of policy-knowers the opinion. (37)

राजा विमृश्योवाच । प्राप्तस्तावन्मयोऽतः प्रणिधिः । मंची बूते ।

The king reflecting said: Found then by me an excellent spy. The minister says:

तदा संप्यामविजयो ऽपि प्राप्तः । अचांतरे प्रतीहारः प्रविश्य

Then war-victory also gained. There meanwhile a warder, having entered,

प्रणम्योवाच । देव जंबुद्वीपादागतो द्वारि शुकस्त्रिष्टिः ।

having bowed, said: Sire, from Jambudvipa arrived at the door the parrot stands.

राजा चक्रवाकमालोकते । चक्रवाकेणोक्तं । तावद्वला-

The king at the Chakravika looks. By the Chakravika said: So much having gone

वासे तिष्ठतु पश्चादानीय द्रष्टव्यः ।

in a dwelling may he stand, afterwards having led (him) near (he is) to be seen.

प्रतीहारस्त्रमावासस्थानं नीत्वा गतः । राजाह । विपहस्तावत्

The warder him to a dwelling-place leading retired. The king says: War then

समुपस्थितः । चक्रो बूते । देव प्रागेव वियहो न विधिः ।

approached. The Chakravika says: Sire, at once verily war (is) not the rule.

यतः । स किं भूत्यः स किं मंची य आदावेव भूपतिं ।

For, He (what?) an attendant, he (what?) a minister, who at the beginning verily (to) the king

मुद्दोद्योगं स्वभूत्यागं निर्दिशत्यविचारितं ॥३८॥

war-preparation one's own-country's-abandonment recommends without-consideration? (38)

अपरं च । विजेतुं प्रयतेतारीच्च युद्धेन कदाचन ।

Another and, To conquer he should strive the enemies not by war at any time,

अनित्यो विजयो यस्माहृष्यते युध्यमानयोः ॥३९॥

uncertain victory because is seen of two combatants. (39)

अन्यच्च । साक्षा दानेन भेदेन समस्तैरेषवा पृथक् ।

Another and, By conciliation, by a giving, by separation combined or separately

साधितुं प्रयतेतारीच्च युद्धेन कदाचन ॥४०॥

to settle he should strive enemies, not by war at any time. (40)

अपरं च । सर्वे एव जनः शूरो यनासादितवियहः ।

Another and, Every verily man (is) a hero surely (who has) not-approached-battle ;

अदृष्टपरसामर्थ्यः सदर्पः को भवेत् हि ॥४१॥

not-having seen-the enemy's-strength full of-pride who would be not forsooth ? (41)

किंच । न तथोत्थाप्ते यावा प्राणिभिर्दास्त्वा यथा ।

Moreover, Not thus is uplifted a stone by living beings with a lever as;

अत्योपायान्महासिङ्गिरेतन्मंचफलं महत् ॥४२॥

through small-means great-success, this (is) the counsel-fruit great. (42)

किंतु वियहमुपस्थितं विलोक्य अवह्यतां ।

Moreover, War approached having seen let be fought !

यतः । यथाकालकृतोद्योगात्कृषिः फलवती भवेत् ।

For, Through according to-season-made-effort the ploughing fruitful will be;

तद्बन्धीतिरियं देव चिरात्फलति रक्षणात् ॥४३॥

likewise policy this, Sire, through long is fruitful preservation. (43)

अपरं च । महतो दूरभीरुतमासने शूरता गुणः ।

Another and, Of the great at a distance-apprehension, in proximity heroism (is) a quality;

विपक्षी च महाँस्त्रोके धीरतामनुगच्छति ॥४४॥

in adversity and a great man in the world firmness evinces. (44)

अन्यच् । प्रत्यूहः सर्वसिङ्गीनामुक्तापः प्रथमः किल ।

Another and, An obstacle of all-successes (is) ardour first surely;

अतिशीतलमध्यंभः किं भिनति न भूभृतः ॥४५॥

Exceedingly-cold even water (what) does it break not mountains. (45)

विशेषताम् महाबलो इसी चित्रवर्णो राजा ।

Especially and of great-strength this Chitravarna king.

यतः । बलिना सह योद्धविभिति नास्ति निर्दर्शनं ।

For, 'A strong one with to be battled' thus not is an ordinance,

तद्युद्धं हस्तिना साधे नराणां मृत्युमावहेत् ॥४६॥

that battle an elephant with of men death may bring. (46)

अन्यच् । स मूर्खः कालमप्राप्य यो इपकर्तरि वर्तते ।

Another and, He(is) a fool, (proper)time not-having found who upon an opponent turns ;

कलिर्बुलवता सार्थं कीटपश्चोद्यमो यथा ॥४९॥

fighting a strong one with (is) insect-wings-fluttering as. (47)

किंच । कौमे संकोचमास्थाय प्रहारम् पि मर्षयेत् ।

Moreover, To tortoise-like contraction having resorted a blow even he should suffer,

प्राप्तकाले तु नीतिज्ञ उत्तिष्ठेत्कूरसर्पवत् ॥४८॥

at the arrived-opportunity however the policy-knowing should stand up an enraged-serpent-like. (48)

महत्यल्ये ऽप्युपायज्ञः सममेव भवेत्क्षमः ।

Against a great, against a small one also one in expedients-skilled equally indeed will be strong.

समुन्मूलयितुं वृक्षांस्तु खानीव नदीरथः ॥४९॥

to uproot trees grass as a river's-current (is prepared). (49)

अतस्तद्दूतो ऽप्याश्रास्य तावद्द्वयतां

Therefore his-messenger also, having made (him) comfortable, so long may be detained

यावहुर्गः सज्जीक्रियते ।

until a fortress is made ready.

यतः । एकः शतं योधयति प्राकारस्यो धनुर्धरः ।

For, One a hundred fights on a wall-standing bow-holder,

शतं शतसहस्राणि तस्माहुर्गे विशिष्यते ॥५०॥

hundred hundred-thousands, therefore a fortress is preferred. (50)

किंच । अदुर्गो विषयः कस्य नारेः परिभवास्पदं ।

Moreover, Without-a fortress a district of what not enemy for defeat-an object?

अदुर्गो ऽनाश्रयो राजा पोतच्युतमनुच्यवत् ॥५१॥

without-fortress without-support a king (is) from a boat-fallen-man-like. (51)

दुर्गे कुर्यान्महाखातमुच्चप्राकारसंयुतं ।

A fortress he should make with a large-ditch, with high-walls-supplied,

सयंचं सजलं शैलसरिन्मरुवनाश्रयं ॥५२॥

with-engines, with-water, by rock-river-desert-wood-supported. (52)

विस्तीर्णतातिवैषम्यं रसधान्येधमसंयहः ।

Extensiveness, exceeding-steepness, of liquor-grain-fuel-a store

प्रवेशश्चापसारच्च सप्तेता दुर्गसंपदः ॥५३॥

an entrance and, egress and, seven these fortress-excellences. (53)

राजाह । दुर्गानुसंधाने को नियुज्यतां । चक्रो बृते ।

The king says: In a fort's-construction who shall be employed? The Chakravāks says:

यो यच् कुशलः कार्ये तं तच् विनियोजयेत् ।

Who where clever in a work, him there be should employ;

कर्मस्त्वद्विकर्मा यः शास्त्रज्ञोऽपि विमुद्यति ॥५४॥

in works, not(having) seen-work who, science-knowing even is perplexed. (54)

तदाहूयतां सारसः । तथानुष्ठिते सत्यागतं सारस-

Therefore let be called the Sārasa! Thus accomplished being, approached the Sārasa

मालोक्य राजोवाच । भो सारस तं सत्वरं दुर्गमनुसंधेहि ।

having seen, the king said: O Sārasa, thou with-haste a fortress prepare!

सारसः प्रणम्योवाच । देव दुर्गे तावदिदमेव चिरासुनिष्ठपित-

The Sārasa having bowed said: Sire, a fortress already this verily since long well-selected

मास्ते महस्तरः । किंत्वच मध्यवर्तीद्वीपे द्रव्यसंयहः कार्यतां ।

stands, a great pond. However here on the in the middle- a provision-store let be made.
situated-island

यतः । धान्यानां संयहो राजनुहमः सर्वसंयहात् ।

For, Of grain a store, O king, (is) better than any (other)-store,

निष्ठिप्तं हि मुखे रम्न न कुर्यात्माणधारणं ॥५५॥

cast for into the mouth a jewel not will make life-support. (55)

किंच । ख्यातः सर्वसानां हि लवणो रस उत्तमः ।

Moreover, Called (is) of all-flavours truly salt the flavour best,

गृहीतं च विना तेन व्यंजनं गोमयायते ॥५६॥

received and without it a condiment is like cowdung. (56)

राजाह । सत्वरं गत्वा सर्वमनुत्तिष्ठ । पुनः प्रविश्य

The king says: With-haste going every thing accomplish! Again having entered

प्रतीहारो बृते । देव सिंहलद्वीपादागतो मेघवर्णो नाम वायसः

the warder says: Sire, from Sūnhala-dvīpa arrived Meghavarpa by name a crow

सपरिवारो द्वारि तिष्ठति । देवपादं द्रष्टुमिच्छति । राजाह ।

with-retinue at the door stands. Your Majesty's-foot to see he desires. The king says:

काकाः पुनः सर्वज्ञा बहुद्वारश्च । तद्वति संमाद्य

Crows surely (are) every thing-knowing much-seeing and. 'Therefore he is to be received'

इत्यनुवर्तते । चक्रो बूते । देव अस्त्येवं किंतु काकः स्थलचरस्
thus follows. The Chakravika says: Sire, it is thus, however the crow (is) a land-gover-

तेनास्मद्विपक्षे नियुक्तः कथं संपाद्यः । तथा चोक्तं ।

therefore on the to us-opposed side engaged; how to be received? Thus said:

आत्मपक्षं परित्यज्य परपक्षेषु यो रतः ।

His own-side forsaking in the enemy's-side who delights,

स पैरहेन्यते मूढो नीलवर्णमृगालवत् ॥५७॥

he by the enemies is slain, the fool, the blue-coloured-jackal-like. (57)

राजोवाच । कथमेतत् । मंची कथयति । अस्त्यरण्ये कश्चिच्छृगालः

The king said: How that? The minister relates: There is in a wood some jackal

स्वेच्छया नगरोपांते भास्यन्तीलीभदि पतितः

according to his-desire in a town's-neighbourhood roaming in an indigo-vat fallen,

पश्चात्त उत्थातुमसमर्थः प्रातरात्मानं मृतवत्संदर्शय

afterwards thence to get out unable in the morning himself death-like showing

स्थितः । अथ नीलीभांडस्वामिना मृत इति ज्ञात्वा तस्मात्

remained. Then by the indigo-vat's-owner, 'dead' thus thinking from it

समुत्थाप दूरे नीत्यापसारितस्तस्मात्पलायितः । ततो

having lifted (him) up afar having carried (him) thrown away thence escaped. Then

इसी वनं गत्वा स्वकीयमात्मानं नीलवर्णमृवलोक्याचिंतयत् ।

he to a wood having gone his self blue-coloured seeing thought:

अहमिदानीमुक्तमवर्णस्तदाहं स्वकीयोत्कर्षं किं न साधयामि । इत्या-

I now of the finest-colour*, then I my-exaltation why not accomplish? Thus

लोच्य शृगालानाहूय तेनोक्तं । अहं भगवत्या वनदेवतया

having reflected the jackals having called by him said: I by the holy forest-goddess

स्वहस्तेनारण्यराज्ये सर्वौषधिरसेनाभिषिक्तः । तद्द्या-

with her own-hand in the wood-sovereignty with all-herbo'-essence anointed. Then to-day

रभ्यारण्ये इस्मदाङ्गया व्यवहारः कार्यः । शृगालाश्च

beginning in the wood according to my-order administration to be made. The jackals said

तं विशिष्टवर्णमृवलोक्य सादांगपातं प्रणम्योक्तुः ।

him of distinguished-colour seeing with the eight-limbs'-prostration having bowed said:

* This means at the same time, 'of the highest caste.'

यथाज्ञापयसे देव इति । अनेनैव क्रमेण सर्वेष्वरण्यवासिष्वा-
 'As thou commandest, Sire' thus. In this very way over all wood-inhabitants

धिपत्यं तस्य बभूव । ततस्तेन स्वज्ञातिभिरावृतेनाधिकं
 the sovereignty of him was. Then by him by his-relations surrounded supremacy
साधितं । ततस्तेन आप्रसिंहादीनुऽत्मपरिजनान्
 (was) accomplished. Afterwards by him, tigers-lions-&c. as highest-attendants

प्राप्य सदसि शृगालानुवलोक्य लज्जमानेनावज्ञया
 having received in the assembly upon the jackals looking down, being ashamed, through con-
 tempt

स्वज्ञातयः सर्वे दूरीकृताः । ततो विषखाऽशृगालानुवलोक्य
 his-relations all (were) removed. Then dejected the jackals seeing
केनचिद्वृक्षशृगालेनैतत्प्रतिज्ञातं । मा विषीदत यदनेनानभिज्ञेन
 by some old-jackal this (was) promised: Not do despair, because by him ignorant
नीतिविदो मर्मज्ञा वयं स्वसमीपात्परिभूताः । तद्यथायं
 policy-knowing with secrets-acquainted we from his-proximity removed. Then that he

नश्यति तथा विधेयं । यतोऽमी आघ्रादयो वर्णमाचविप्रलब्धाः
 perishes, thus to be managed. For those tigers-&c. by the colour-merely-deceived

शृगालमज्ञात्वा राजानभिमं मन्यते । तद्यथायं परिचितो भवति
 the jackal not-recognising king him think. Then that he detected is,

तथा कुरुत । तत्र चैवमनुहेयं । यतः सर्वे संध्यासमये
 thus act! There and thus to be executed: When (you) all at twilight-time

संनिधाने महारावमेकदैव करिष्यथ ततस्तु शश्दमाकर्ण्ये
 in (his) proximity a great-howl at once together will make, then that noise having heard

जातिस्वभावाहेनापि शश्दः कर्तव्यः । ततस्तथानुहिते
 through his race-nature by him also noise to be made. Then thus accomplished

सति तद्वृत्तं ।

being that happened.

यतः । यः स्वभावो हि यस्यास्ति स नित्यं दुरतिक्रमः ।

For, What natural disposition namely of whom is, that always hard-to be overcome,

या यदि क्रियते राजा तत्किं नास्थात्युपानहं ॥५८॥

a dog if is made king, then (what!) not does he gnaw the shoe? (58)

ततः शशाद्भिज्ञाय स व्याप्रेण हतः । तथा चोर्कं ।

Then from the noise having recognised (him) he by a tiger killed. Thus and said,

छिद्रं मर्मं च वीर्यं च सर्वे वेत्ति निजो रिपुः ।

A defect, the heart and, the power and, all knows one's own enemy.

दहत्यंतर्गतश्चैव शुष्कं वृक्षमिवानलः ॥५९॥

he burns having entered and verily a dry tree as fire. (59)

आतोऽहं ब्रवीमि । आत्मपक्षं परित्यज्येत्यादि ।

Therefore I say: His own-side forsaking &c.

राजाह । यद्येवं तथापि हश्यतां तावद्यं दूरादागतः ।

The king says: If (it is) so, thus even let be seen at least this one from afar approached!

तस्याप्यहे विचारः कार्यः । चक्रो ब्रूते । देव प्रणिधिः

Then about the reception deliberation to be made. The Chak. says: Sire, a spy (is)

प्रहितो दुर्गच्छ सज्जीकृतः । अतः शुकोऽप्यानीय

despatched, the fortress and prepared. Therefore the parrot also having led (him) near

प्रस्थाप्यतां । यतः ।

may be sent away! For,

नन्दं जघान चाणक्यस्तीक्ष्णदूतप्रयोगतः ।

Nanda slew Chāṇakya by a sharp-ambassador-employing,

तद्वारांतरितं दूतं पश्येद्वीरसमन्वितः ॥६०॥

therefore widely-separated an ambassador he should see by heroes-surrounded. (60)

ततः सभां कृत्वाहूतः शुकः काकच्छ । शुकः

Then an assembly having made, (was) called the parrot, the crow and. The parrot

किंचिदुच्चतश्चिरा दक्षासन उपविश्य ब्रूते । भो हिरण्यगर्भे

with a little-raised-head on a presented-seat having sat down says: O Hiranyagarbha,

महाराजाधिराजः श्रीमद्विचर्षणस्त्वां समाज्ञापयति । यदि जीवितेन

of great-kings-the sovereign the blessed-Chitravarpa thee commands: If of life

श्रिया वा प्रयोजनमस्ति तदा सत्वरमागत्यास्मच्चरणी प्रणम

of fortune or use is, then with-haste having approached before-our feet bow,

न चेद्वस्थातुं स्थानांतरं चिंतय । राजा सकोपमाह । आः को

not if, for to reside of another place think! The king with-anger says: Ha, some

अथस्माकं पुरतो नास्ति य एनं गलहस्तयति । उत्थाय मेघवर्णो
of us in front not is, who that one by the neck seizes? Up-rising Meghavarna

बूते । देवाज्ञापय हन्मि दुष्टं शुकं । सर्वज्ञो राजानं काकं च
says: Sire, command! I kill the wretched parrot. Sarvajña the king the crow and
शांतयन्त्रूते । शृणु तावत् ।
pacifying says: Listen first,

न सा सभा यच न संति वृद्धा वृद्धा न ते ये न बदंति धर्मे ।

Not(is) that a council, where not are elders, elders(are) not those who not declare the law,

धर्मः स नो यच न सत्यमस्ति सत्यं न तद्यज्ञलमभ्युपैति ॥६१॥
the law that not surely(is) where not truth is, truth(is) not that, which todeceit approaches.
(61)

यतो धर्मस्मैषः । दूतो मैत्रो अप्यवध्यः स्यादाजा दूतमुखो यतः ।
For law and this, An ambas- (being) a bar- even, inviolable should be, the king the am-
sador, barbarian bassador-as mouth having because;

उद्यतेष्वपि शस्त्रेषु दूतो बदति नान्यथा ॥६२॥

being uplifted even the weapons an ambassador speaks not otherwise. (62)

किंच । स्वापकर्षे परोक्तर्षे दूतोक्तेमन्यते तु कः ।

Moreover, His own-inferiority the enemy's- on an ambassador's- believes truly who?
superiority words

सदैवावध्यभावेन दूतः सर्वे हि जत्यति ॥६३॥

Always verily because of (his)inviolable-character an ambassador everything surely talks. (63)

ततो राजा काकश्च स्वां प्रकृतिभापक्षी शुको अप्युत्थाय

Then the king the crow and their natural state recovered, the parrot also rising

चलितः । पश्चात्क्रवाकेणानीय प्रबोध्य

started. Afterwards by the Chakravika having led near, having instructed (him),

कनकालंकारादिकं दह्ना संप्रेषितो ययौ । शुको अपि विंध्या-

gold-ornaments-&c. having given, despatched he departed. The parrot also the Vindhya-

चलराजानं प्रणतवान् । राजोवाच । शुक का वार्ता कीहशे असी
mountain's-king saluted. The king said: Parrot, what news? what like (is) that

देशः । शुको बूते । देव संक्षेपादियं वार्ता । संप्रति युद्धोद्योगः

country? The parrot says: Sire, in brief this news: Now war-commencement

क्रियतां देशाभ्यासी कर्पूरवीपः स्वर्गेकदेशो राजा च

let be made! country and that Karpūradvipa of paradise-a part, the king and

द्वितीयः स्वर्गपतिः कथं वर्णयितुं शक्यते । ततः सर्वाज्ञशषटानाहूय
 a second paradise-lord how be described can? Then all chiefs having called
राजा मन्त्रयितुमुपविष्ट आह च । संप्रति कर्तव्यवियहे यथा कर्तव्यम्-
 the king to deliberate seated says and: Now in the coming-war how to be acted,
पदेशं ब्रूत । वियहः पुनर्वश्यं कर्तव्यः ।
 advice speak! War however necessarily to be made.

तथा चोक्तं । असंतुष्टा द्विजा नष्टाः संतुष्टा इव पार्षिवाः ।
 Thus and said: Discontented twice-borns (are) lost, contented as kings;
सलज्जा गणिका नष्टा निर्लज्जाष्टु कुलस्त्रियः ॥६४॥
 with-modesty a mistress (is) lost, immodest and noble-women. (64)

दूरदर्शी नाम गृध्रो ब्रूते । देव असनितया वियहो न विधिः ।
 Dūradarśin by name the vulture says: Sire, by dissoluteness war (is) not the rule.

यतः । मित्रामात्यसहवर्गा यदा स्युर्हृदभक्तयः ।
 For, Of allies-ministers-friends-the assemblages when shall be of firm-attachment,
शत्रूणां विपरीताष्टु कर्तव्यो वियहस्तुदा ॥६५॥
 of the enemies' the reverse and, to be made (is) war then. (65)

अन्यच्च । भूमिर्भिर्चं हिरण्यं च वियहस्य फलं चयं ।
 Another and, Territory, a friend, gold and of war the fruit threefold;
यदैतन्निषिद्धितं भावि कर्तव्यो वियहस्तुदा ॥६६॥
 if this decidedly will be, to be made war then. (66)

राजाह । महालं तावद्वलोकयतु मंची । तदैतेषामुपयोगे
 The king says: My-forces first may inspect the minister! Then of them the efficiency
ज्ञायतां । एवमाहूयतां मौहूर्तिकः । निर्णीय शुभलम्भं
 may be ascertained! Likewise let be called the astrologer! Ascertaining a lucky-moment
ददातु । मंची ब्रूते । तथापि सहसा याचाकरणमनुचितं ।
 he may give! The minister says: Thus even with rashness expedition-making improper.

यतः । विशंति सहसा मूढा ये ऽविचार्य द्विषष्टलं ।
 For, Engage with rashness fools who not-deliberating the enemy's-forces,
खड्डधारापरिष्वंगं लभते ते सुनिषिद्धितं ॥६७॥
 a sword-edge-embrace receive they most assuredly. (67)

राजाह । मंचिन् ममोत्साहभंगं सर्वेषा मा कृथाः । विजिगीषुर्येषा

The king says: Minister, of me energy-breach wholly not do make! Wishing to conquer how

परभूमिमाक्षामति तथा कथय । गृध्रो बूते । तत्कथयामि । किंतु
an enemy's-country one enters, thus relate! The vulture says: That I relate, However

तदनुष्ठितमेव फलप्रदं ।

that executed only (is) fruit-granting.

तथा चोक्तं । किं मन्त्रेणानुष्ठानाद्धारवित्पृथिवीपतेः ।

Thus and said: What with advice without-accomplishment of a science-knowing-earth-lord?

न स्मौषधपरिज्ञानाद्धारेः शांतिः इच्छावेत् ॥६८॥

not for through medicine-knowledge of a disease cure anywhere can be. (68)

राजादेशश्चान्तिक्रमणीयः । यथा श्रुतं तत्त्विवेदयामि । शृणु ।

The king's-command and not to be transgressed. As heard this I make known. Listen,

नद्यद्विवनदुर्गेषु यज्ञ यज्ञ भयं नृप ।

At rivers-mountains-woods-difficult roads where where danger, O king,

तज्ञ तज्ञ च सेनानीर्यायाद्यूहीकृतैर्वलैः ॥६९॥

there there and the army-leader should go with arrayed forces. (69)

बलाध्यक्षः पुरो यायात्प्रवीरपुरुषान्वितः ।

The force-superintendent in front should go by the bravest-men-surrounded,

मध्ये कलचं स्वामी च कोषः फल्गु च यड्लं ॥७०॥

in the middle the wife, the prince and, the treasure, weak and what force. (70)

पार्श्वयोस्त्वयोरुच्चा अच्चानां पार्श्वतो रथाः ।

on sides both the horses, of the horses by the side the chariots,

रथानां पार्श्वयोर्नागा नागानां च पदातयः ॥७१॥

of the chariots on both sides the elephants, of the elephants (by the side) and the foot-soldiers. (71)

पश्चात्सेनापतिर्यायात्प्रिक्षानाश्चासयञ्जनिः ।

Behind the army-leader should go, the wearied encouraging quietly;

मंचिभिः सुभट्टयुक्तः प्रतिगृष्य बलं नृपः ॥७२॥

by the ministers, excellent-warriors accompanied taking up the force the king. (72)

समेयाद्विषमं नपीर्जलाद्यं समहीधरं ।

he should cross the uneven (ground) with elephants, the in water-abounding, hilly,

सममैर्जलं नौभिः सर्वैव पदातिभिः ॥७३॥

a plain with horses, water with boats, everywhere surely with foot-soldiers. (73)

हस्तिनां गमनं प्रोक्तं प्रशस्तं जलदागमे ।

Of elephants the march (is) proclaimed as best on the clouds'-approach,

तदन्यच तुरंगाणां पक्षीनां सर्वदैव हि ॥७४॥

that-except of horses, of foot-soldiers at all times verily indeed. (74)

शैलेषु दुर्गमागेषु विधेयं नृपरक्षणं ।

Among hills, on difficult-roads to be made king's-guarding,

स्वयोधे रक्षितस्यापि शयनं योगिनिद्र्या ॥७५॥

by his-warriors of the guarded even resting (is) with a Yogi's-sleep. (75)

नाशयेकर्षयेच्छून्दुर्गकंटकमर्दनैः ।

He should destroy, he should harass the enemies by defile-obstacles-crushing ;

परदेशप्रवेशे च कुर्यादाटविकान्पुरः ॥७६॥

on the enemy's-country-entering and he should place the pioneers in front. (76)

यत्र राजा तत्र कोषो विना कोषात् राजता ।

Where the king, there the treasure; without treasure not kingship;

स्वभूतेभ्यस्तो दद्यात्को हि दातुर्ने युध्यते ॥७७॥

to his-attendants thereof he should give; who namely for a giver not does fight? (77)

यतः । न नरस्य नरो दासो दासस्त्वर्थस्य भूपते ।

For, Not of man man (is) the slave, the slave hat of wealth, O earth-lord ! ..

गौरवं लाघवं वापि धनाधननिवंधनं ॥७८॥

Weight insignificance or also (are) on wealth-and want of wealth-contingent. (78)

अभेदेन च युध्येत रक्षेद्वैव परस्परं ।

Without a break and should he fight, he should defend and verily mutually.

फल्गु सैन्यं च यत्किञ्चिन्मध्ये व्यूहस्य कारयेत् ॥७९॥

Weak part of the army and what ever, in the middle of the army he should place. (79)

पदातीष्य महीपालः पुरो ऽनीकस्य योजयेत् ।

The foot-soldiers and the earth-protector in front of the army should set;

उपरुद्धारिमासीत राहुं चास्योपपीडयेत् ॥८०॥

blockading the enemy he should continue, the realm and of him he should oppress. (80)

स्यंदनात्रैः समे युधेदनूपे नौद्विपैस्तुष्टा ।

With chariots-and horse on level ground he should fight, on swampy with boats-and elephants ground likewise ;

वृक्षगुल्मावृते चापैरसिचर्मायुधैः स्थले ॥८१॥

on with trees-and bushes-covered with arrows, with swords-shield-weapons on dry land. (81)

दूषयेद्वास्य सततं यवसाक्षोदकेन्धनं ।

He should destroy and of him constantly corn-victuals-water-fuel,

भिंद्याच्चैव तडागानि प्राकारान्परिखास्तुष्टा ॥८२॥

he should break and also the tanks, ramparts, trenches likewise. (82)

बलेषु प्रमुखो हस्ती न तथान्यो महीपतेः ।

Among the forces the chief (is) the elephant, not thus another of a king ;

निजैरवयवैरेव मातंगो ऽष्टायुधः स्मृतः ॥८३॥

with his natural limbs already the elephant (is) eight-weaponed recorded. (83)

बलम् शश्च सैन्यानां प्राकारो जंगमो यतः ।

The strength (is) the horse and of armies, a bulwark movable because,

तस्मादृशाधिको राजा विजयी स्थलविघ्ने ॥८४॥

therefore an in horse-superior king (is) victorious in a land-fight. (84)

तथा चोक्तं । युध्यमाना हयारूढा देवानाम् पि दुर्जयाः ।

Thus and said : Combatants on horses-mounted (are) for gods even hard-to be defeated ;

अपि दूरस्थितास्तेषां वैरिणो हस्तवर्तिनः ॥८५॥

even afar-standing of them enemies in the hand-being. (85)

प्रथमं युद्धकारित्वं समस्तबलपालनं ।

The first belligerent's-duty (is) the entire-forces'-preservation ;

दिङ्गार्गाणां विशेषितं पत्तिकर्म प्रचक्ष्यते ॥८६॥

of the country-roads the clearing the infantry-business is proclaimed. (86)

स्वभावशूरमस्तज्जमविरक्तं जितश्चमं ।

A by its own-nature-hrave, in arms-skilled, not-disloyal, overcoming-fatigues,

प्रसिद्धक्षत्रियप्रायं बलं श्रेष्ठतमं विदुः ॥८७॥

of renowned-Kshatriyas-chiefly consisting force the best they consider. (87)

यथा प्रभुकृतान्मानाद्युधंते भुवि मानवाः ।

As through by the commander-bestowed honour fight in the world men,

न तथा बहुभिर्देहैर्विषयैरपि भूपतेः ॥८८॥

not thus for many given treasures even of an earth-lord. (88)

वरमत्पवलं सारं न कुर्यान्मुङ्मंडली ।

Better (is) a small-force excellent; not should he make a bald heads'-host;

कुर्याद्सारभंगो हि सारभंगम् पि स्फुटं ॥८९॥

there will make of the worthless-the breach surely of the excellent-breach even evidently. (89)

आप्रसादो इनधिष्ठानं देयांशहरणं च यत् ।

Want-of favour, not-superintending, ration-appropriation and which,

कालयापो इप्रतीकारस्त्वैराग्यस्य कारणं ॥९०॥

procrastination, non-redress, this (is) of disaffection the cause. (90)

अपीडयन्वलं शचूज्जिगीषुरतिषेलयेत् ।

Not-distressing (his) force the enemies one wishing to conquer should cause to march much;

सुखं साध्यं द्विषां सैन्यं दीर्घयानप्रपीडितं ॥९१॥

easily to be defeated (is) of enemies an army by long-marches-distressed. (91)

दायादाटपरो भंतो नास्ति भेदकरो द्विषां ।

Than a pretender another design not is destruction-causing of enemies,

तस्मादुत्थापयेद्युलाहायादं तस्य विहिषः ॥९२॥

therefore should he raise up with pains a pretender to that enemy. (92)

संधाय युवराजेन यदिवा मुख्यमन्विणा ।

Having combined with the heir apparent or with the chief-minister,

अंतःप्रकोपनं कार्यमभियोकुः स्थिरात्मनः ॥९३॥

inward-irritation (is) to be caused by the assailant resolute-minded. (93)

क्रूरं मिचं रणे चापि भंगं दह्वा विघातयेत् ।

The faithless ally in battle and also, overthrow having given, he should destroy,

अथवा गोपहाकृष्या तस्याश्रितबंधनात् ॥९४॥

or by cattle-capture-carrying off, through his-plot-followers-enslaving. (94)

स्वराज्यं वासयेद्वाजा परदेशापवाहनात् ।

His own-realm should populate a king by from the enemy's-country-leading away,

अथवा दानमानाभ्यां वासितं धनदं हि तत् ॥९५॥

or by generosity-and patronage; populated revenue-yielding (is) certainly that. (95)

राजाह । आः किं बहुनोदितेन ।

The king says: Oh, what with much talk?

आत्मोदयः परग्लानिर्व्यं नीतिरितीयती ।

Self-exaltation, the enemy's fall, both policy thus so great;

तदूरीकृत्य कृतिभिर्वाचस्पत्यं प्रतीयते ॥९६॥

this admitting by the prudent eloquence is understood. (96)

मन्त्रिणा विहस्योच्यते । सर्वमेतदिशेषतश्चोच्यते । किंतु ।

By the minister smiling is said: All this most particularly even is said. However,

आन्यदुच्छृलं सज्जमन्यच्छास्त्रनियंचितं ।

One (is) unrestrained being, the other by laws-governed,

सामानाधिकरण्यं हि तेजस्तिमिरयोः कुतः ॥९७॥

the same-location namely of light-and darkness whence? (97)

तत उत्थाय राजा मौहूर्तिकावेदितलप्ये प्रस्थितः । अथ

Then having risen the king at by the astrologer-appointed-time set out. Now

प्रहितप्रणिधिर्हिरण्यगर्भमागत्योवाच । देव समागतप्रायो

the despatched-spy Hiranyakarba having approached said: Sire, arrived-almost

राजा चित्रवर्णः संप्रति भलयपर्वताधित्यकायां समावसितकटको

king Chitravarpa at present on the Malaya-mountain's-table land having pitched-(his) camp

इन्द्रवर्तते । दुर्गेशोधनं प्रतिक्षणमनुसंधातव्यं यतोऽसौ गृष्ठो
remains. Fortress-clearance* at-the moment (is) to be instituted, for that vulture

महामंची । किंच केनचित्सह तस्य विश्वासकथा-

(is) a great-minister. Moreover somebody with, of him through confidential-

प्रसंगेनैव तदिंगितम् वगतं भया यदनेन कोऽप्यस्मद्गुर्गे

conversation verily this hint understood by me, that by him somebody in our-fortress

प्रागेव नियुक्तः । चक्रो ब्रूते । देव काक एवासौ संभवति ।

before already installed. The Chakravaka says: Sire, the crow only that can be,

राजाह । न कदाचिदेतत् । यद्येवं तदा कर्णं तेन शुकस्या-

The king says: Not ever that. If thus, then why by him of the parrot

भिभवोद्योगः कृतः । अपरं च । शुकस्यागमनात् स्य वियहोत्साहः ।

defeat-effort made? Another and: Since the parrot's approach of that one the war-exertion;

* Removal of all suspicious characters.

स चिरादृशास्ते । मंची ब्रूते । तथा प्रागंतुः शंकनीयः ।

be since long here stays. The minister says: Thus even a stranger to be suspected.

राजाह । आगंतुका हि कदाचिदुपकारका दृश्यते । शृणु ।

The king says: Strangers surely sometimes serviceable are seen. Listen,

परोऽपि हितवान्धुर्वैधुरप्यहितः परः ।

A stranger even, (if) kind, (is) a relation, a relation even, (if) unkind, (is) a stranger;

अहितो देहजो व्याधिर्हितमारण्यमौषधं ॥९८॥

inauspicious (is) in the body-generated a disease, auspicious in woods grown a drug. (98)

अपरं च । आसीदीरवरो नाम शूद्रकस्य महीभृतः ।

Another and, There was Viravara by name of Sūdraka the king

सेवकः स्वत्पकालेन स ददी सतमात्मनः ॥९९॥

an attendant, in very-short-time he gave the son of himself. (99)

चक्रः पृच्छति । कथमेतत् । राजा कथयति । अहं पुरा शूद्रकस्य

The Chakravāka asks: How that? The king relates: I formerly of Sūdraka

राजः क्रीडासरसि कर्पूरकेलिनाम्बो राजहंसस्य पुत्रा

the king on a pleasure-lake of the Karpurakeli-named flamingo the daughter

कर्पूरमंजर्या सहानुरागवानुभवं । तत्र वीरवरो नाम महाराजपुत्रः

Karpuramajari with in love was. There Viravara by name a great-king's-son

कुतश्चिह्नेशादागत्य राजद्वारमुपगम्य प्रतीहारमुवाच ।

from some country having arrived to the king's-door having gone the warder addressed:

अहं तदेतनार्थी राजपुत्रः । राजदर्शनं कारय । ततस्तेनासौ

I his-service-seeking a king's-son. Of the king-seeing let me make! Then by him he

राजदर्शनं कारितो ब्रूते । देव यदि मया सेवकेन

of the king-seeing allowed to make says: Sire, If for me as an attendant

प्रयोजनमस्ति तदास्मद्वर्तनं क्रियतां । शूद्रक उवाच । किं ते

occasion there is, then our-pay let be fixed! Sūdraka said: What of thee

वर्तनं । वीरवरो ब्रूते । प्रत्यहं सर्वर्णपञ्चशतानि देहि । राजाह ।

the pay? Viravara says: Daily of Suvarnas-five hundred give! The king says:

का ते सामयी । वीरवरो ब्रूते । द्वी बाहू तृतीयश्च खङ्गः ।

What of thee the retinue? Viravara says: Two arms, as third and a sword.

राजाह । नैतच्छसं । तच्छुता वीरवरश्चलितः । अथ

The king says : Not (is) this possible. This having heard Viravara departed. Then

मंचिभिरुक्तं । देव दिनचतुष्यस्य वर्तनं दहा ज्ञायतामस्य

by the ministers said : Sire, four days' pay giving let be ascertained of him

स्वरूपं किमुपयुक्तोऽयमेतावद्वर्तनं गृह्णात्यनुपयुक्तो वेति ।

his-character, whether worthy he so much pay receives, unworthy or, thus.

ततो मंचिवचनादाहूय वीरवराय तांबूलं दहा

Then upon the ministers'-advice having called (him), to Viravara betel having given,

पञ्चशतानि सुवर्णानि दहानि तद्विनियोगश्च राजा

five-hundred Suvarpas (were) given, of that-the application and by the king

सुनिभृतं निरूपितः । तदर्थे वीरवरेण देवेभ्यो ब्राह्मणेभ्यो

very-privately watched. Of that-one half by Viravara for the gods to the Brâhmaṇe

दत्तं स्थितस्याधे दुःखितेभ्यस्तदवशिष्टं

(was) given away, of the remaining one half to the needy, of that-the remainder

भोज्यव्यविलासस्थयेन । एतत्सर्वे नित्यकृत्यं कृत्वा

through food-expenditure-and amusement-expenditure. This all as a pious-practice doing

राजाकारमहर्निशं खड्डपाणिः सेवते यदा च राजा स्वयं

the king's-door day-and night sword-in hand be watches, when and the king himself

समादिशति तदा स्वगृहमपि याति । अपैकदा कृष्णचतुर्दश्यां

commands, then to his own-house also he goes. Now once of the dark (half)-on the
fourteenth

रात्रौ राजा स करुणं क्रन्दनधनिं शुश्राव । शूद्रक उवाच । कः

at night king that a piteous weeping-noise heard. Śûdraka said: Who,

कोऽच द्वारि । तेनोरुं । देवाहं वीरवरः । राजोवाच । क्रन्द-

who there at the door ? By him said: Sire, I Viravara. The king said: Of the

नानुसरणं क्रियतां । वीरवरो यथाज्ञापयति देव इत्युक्ता

weeping-going after let be made ! Viravara, 'as commands Your Majesty' thus saying,

चलितः । राजा च चिंतितं । न तदुचितं । अयमेकाकी राजपुत्रो

departed. By the king and reflected: Not this proper. This alone king's-son

मया सूचीभेदे तमसि प्रेरितः । तदनुगत्वा किमे-

by me in with a needle-pierceable darkness despatched. Therefore following, 'what

तद्रिति निरूपयामि । ततो राजापि सङ्गमादाय तदनुसरण-
 that thus I investigate. Then the king also, a sword having taken of him-following-
 क्रमेण नगरावृहिर्निर्जंगाम । गता च वीरवेरेण सा रुदती
 by way from the town out went. Having gone and by Viravara that weeping,
 रूपयोवनसंपन्ना सर्वालंकारभूषिता काचित्स्त्री दृष्टा पृष्ठा
 with beauty-and youth-endowed with all-ornaments-decorated some woman seen asked
 च । का तं किमर्थं रोदिषि । स्त्रियोऽकं । अहमेतस्य
 and : Who thou? wherefore doest thou weep? By the woman said : I of that
 शूद्रकस्य राजलक्ष्मीश्चिरादेतस्य भुजच्छामायां महता सुखेन
 Shûdraka the king's-Fortune since long of him in the arm-shade with great happiness
 विश्रांतेदानीमन्यच गमिष्यामि । वीरवरो ब्रूते । यत्पायः
 having reposed, now to another place shall go. Viravara says : Where departure
 संभवति तत्रोपायोऽप्यस्ति । तत्कथं स्यात्पुनरिहावलंबनं
 is possible, there approach also is. Therefore, how might be again here residence
 भवत्याः । लक्ष्मीरुवाच । यदि त्वमामनः पुच्छ शक्तिधरं द्वाचिंशत्स-
 of you? Fortune said : 'If thou of thyself the son Saktidhara, with thirty-two
 दशणोपेतं भगवत्याः सर्वमंगलाया उपहारीकरोषि
 (auspicious) marks-endowed, of the venerable all-auspicious one * an offering-makest,
 तदाहं पुनरेच सचिरं निवसामीत्युक्तादृश्याभवत् । ततो
 then I again here for very-long dwell' thus saying invisible she became. Then
 वीरवेरेण स्वगृहं गता निद्रायमाणा स्ववधूः प्रबोधिता पुच्छ ।
 by Viravara to his-house having gone sleeping his-wife (was) awakened, the son and
 ती निद्रां परित्यज्योत्थायोपविष्टौ । वीरवरस्तत्सर्वे
 Those two sleep having renounced having risen sat down. Viravara that whole
 लक्ष्मीवचनमुक्तवान् । तच्छ्रुता सानन्दः शक्तिधरो ब्रूते । धन्यो
 Fortune's-speech related. That having heard with-joy Saktidhara says : Happy (am)
 इहमेवंभूतः स्वामिराज्यरक्षार्थं यन्ममोपयोगः स्थाप्यः ।
 I, such for the master's-sovereignty's-preservation's-sake that of me use praiseworthy!
 तत्कोऽधुना विलंबस्य हेतुः । एवंविधे कर्मणि देहस्य विनियोगः
 Then what now for delay cause? In such an action of the body employment (is)

* Name of a deity.

द्वाष्यः । यतः ।

praiseworthy. For,

धनानि जीवितं चेव परार्थं प्राङ् उत्सृजेत् ।

Riches, life and even, for another's-sake the wise should give-up,

सच्चिमित्ते वरं त्यागो विनाशे नियते सति ॥१००॥

for good's-sake preferable the sacrifice, destruction destined being. (100)

शक्तिपरमातोवाच । यद्येतच्च कर्तव्यं तत्केनाप्यन्येन कर्मणा

Saktidhara's-mother said: If this not to be done, then by which possible other act

मुखस्य महावर्तनस्य निष्क्रयो भविष्यति । इत्यालोच्य सर्वे सर्व-
of the excellent great-pay requital will be? Thus having reflected all of the all-

मंगलायाः स्थानं गताः । तत्र सर्वमंगलां संपूज्य

'auspicious one to the residence gone. There the all-auspicious one having worshipped

बीरवरो बृते । देवि प्रसीद विजयतां विजयतां शूद्रको

'Viravara says: 'O goddess, be pleased! Let be victorious let be victorious Sûdraka

महाराजो गृह्यतामुपहार इत्युक्ता पुष्टस्य शिरश्चिक्षेद ।

'the great-king! Let be accepted (my) offering' thus saying the son's head be cut off.

ततो बीरवरश्चिंतयामास । गृहीतराजवर्तनस्य निस्तारः कृतः । अभुना

'Then Viravara reflected: Of the received-king's-pay acquaintance made. Now

निष्पुष्टस्य जीवनेनालभित्यालोच्यामनः शिरश्चेदः कृतः ।

'of a sonless man with the life enough! thus considering of himself head-cutting made.

ततः स्त्रियापि स्वामिपुत्रशोकार्तया तद्रुद्धितं ।

'Then by the woman also with for husband-and son-sorrow-pained that accomplished.

तत्सर्वं हृषा राजा साश्वर्यं चिंतयामास ।

'That all having seen the king with astonishment was thinking:

जीवन्ति च मियन्ते च महिधाः शूद्रजंतवः ।

'There live and, there die and me-like little-creatures;

अनेन सहशो लोके न भूतो न भविष्यति ॥१०१॥

'to this one similar in the world not has been, not will be. (101)

तदैतेन परित्यक्तेन मम राज्येनाप्यप्रयोजनं । ततः शूद्रकेणापि

'Then of him deprived of me of the kingdom even no-use. Then by Sûdraka also

स्वशिरम्भेतुं खडः समुत्थापितः । अथ भगवत्या सर्वमंगलया
his-head to cut off the sword (was) raised up. Now by the venerable all-auspicious one.

राजा हस्ते धूत उक्तस्थ । पुच प्रसन्नास्मि ते ।

the king by the hand held accosted and: My son, favourable am I to thee.

एतावता साहसेनालं । जीवनांते मपि तत्व राज्यभंगो नास्ति ।

With such rashness enough! To (thy) life's-end even of thee kingdom-loss not is.

राजा च सादृषंगपातं प्रणम्योवाच । देवि किं मे

The king and with-prostration having saluted (her) said: Goddess, what of me

राज्येन जीवितेन वा किं प्रयोजनं । यद्यहमनुकंपनीयस्तदा ममा-
of the kingdom, of life or what use? If I (am) to be pitied, then of me

युःशेषेणायं सदारपुचो वीरवरो जीवत्यन्यथाहं यथाप्राप्तिं

for the life-rest this with-wife-and son Viravara may live, otherwise I according-to-finding

गतिं गच्छामि । भगवत्युवाच । पुच अनेन ते सत्योक्त्वेणा

the path go. The venerable one said: Son, with this of thee true-nobility

भृत्यवास्तल्येन च तत्व तुष्टास्मि । गच्छ । विजयी भव । अय-

for attendants-tenderness and of thee satisfied I am. Go! Victorious be!. This

मपि सपरिवारो राजपुचो जीवत्युक्ता देष्ट्युभ्याभवत् ।

also with-family king's-son may live! thus saying the goddess invisible became.

ततो वीरवरः सपुचदारो गृहं गतः । राजापि तैर्लक्षितः

Then Viravara with son-and wife home gone. The king also by them not-perceived

सत्वरमंतःपुरं प्रविष्टः । अथ प्रभाते वीरवरो द्वारस्थः

with-haste the palace entered. Now in the morning Viravara at the door-standing

पुनर्भूपालेन पृष्ठः सन्नाह । देव सा रुदती माम् बलोक्या-

again by the king asked being says: Sire, that weeping (woman) me having seen

हृत्याभवत् । न काप्यन्या वार्ता विद्यते । तद्वचनम् कर्त्त्वे

invisible became. Not any other tiding is known. His-word having heard.

राजाचिंतयत् । कथम् य ध्वाष्यो महासत्तः । यतः ।

the king thought: How (is) he to be praised, of great-excellence? For,

मियं ब्रूयाद्कृपणः शूरः स्याद्विकाव्यनः ।

Kind (words) should he speak not-doleful; a hero he should be not-boasting;

दाता नापाचवर्धी च प्रगल्भः स्यादनिहुरः ॥१०२॥

generous not upon the unworthy-showering and; confident should he be not-harsh. (102)

एतन्महापुरुषलक्षणमेतस्मिन्सर्वमल्लि । ततः स राजा प्रातः ।

This great-man's-characteristic in this one entire is. Then that king early

शिष्टसभां कृता सर्ववृहांतं प्रसुत्य प्रसा-

of the chiefs-an assembly having made, the whole-event having made known, through

दाहस्मै कर्णाटराज्यं ददौ । तत्किमागंतुको जातिमा-

favour to him the Karpaṭa-kingdom gave. Then why (is) a stranger by nature-

चाहुषः । तचापुहमाधमध्यमाः संति । चक्रवाको बूते ।

already evil? There also highest-lowest-middlings are. The Chakravāka says:

यो इकार्ये कार्यवद्धास्ति स किं मंची नृपेच्छ्या ।

Who the improper proper-like advises, (is) he (what?) a minister, according to the king's-desire?

वरं स्वामिमनोदुःखं तत्त्वाशो न त्वकार्यतः ॥१०३॥

better (is) a master's-heart-pain, his-destruction not however through the improper. (103)

बैद्यो गुरुष्य मंची च यस्य राज्ञः प्रियः सदा ।

The physician, the spiritual guide and, the minister and of which king dear always,

शरीरधर्मकोवेभ्यः क्षिप्रं स परिहीयते ॥१०४॥

by the body-virtue-treasure quickly he is forsaken. (104)

शृणु देव । पुण्याल्पव्यं यदेकेन तन्ममापि भविष्यति ।

Listen, Sire: 'Through virtue obtained what by one, that of me also will be.'

हता भिष्युं महालोभाच्चिधर्थी नापितो हतः ॥१०५॥

having killed a beggar through great-covetousness treasure-seeking the barber (was) killed. (105)

राजा पृच्छति । कथमेतत् । मंची कथयति । अस्त्ययोध्यायां चूडा-

The king asks: How that? The minister relates: There is in Ayodhya Chūḍā-

मणिर्नाम स्त्रियः । तेन धनार्थिना महता क्षेत्रेन भगवां-

maṇi by name a Kshatriya. By him wealth-seeking with great pain the venerable

चंद्रार्धचूडामणिचिरमाराधितः । ततः श्रीणपापो इसी

moon's-half-as crest-jewel bearing long worshipped. Then with destroyed-sin he,

स्वप्ने दर्शनं दक्षा भगवदादेशाद्यक्षेश्वरेणा-

in sleep a vision having given, upon His Holiness'-command by the Yaksha-lord (was)

दिष्टः । यत्तमैष प्रातः श्वीरं कृता लंगुडं हस्ते

Instructed: When thou to-day early, shaving having made, a stick in hand

कृता गृहे निभृतं स्थास्यसि ततोऽस्मिन्नेवांगने समागतं

having taken in the house secretly wilt stay, then is this very court having approached

भिषुं पश्यसि । तं निर्देयं लंगुडप्रहरेण हनिष्यसि । ततः

a beggar thou seest. Him without-pity with stick-beating thou shalt kill. Then

सुवर्णकलशी भविष्यति तेन तथा यावज्जीवं सुखिना भवितव्यं ।

a gold-pot he will be, with that by thee as long as thou livest comfortable to be.

ततस्त्वयानुष्ठिते तद्वच्चं । तत्र श्वीरकरणायानीतेन

Then thus (it being) accomplished that happened. There the shaving-to do by the fetched

नापितेनालोक्य चिंतितं । अये निधिप्राप्तेयमुपायः । अहम् एवं
barber, having looked on, reflected: Ah, of treasure-acquisition this a way. I also thus

किं न करोमि । ततः प्रभृति नापितः प्रत्यहं तथाविधो लंगुडहस्तः
why not do? Thence forward the barber daily in such a state stick-in hand

सुनिभृतं भिषोरागमनं प्रतीक्षते । एकदा तेन प्राप्तो भिषुर्लंगुडेन
very-secretly a beggar's approach awaits. Once by him caught a beggar with the stick

आपादितः । तस्मादूपराधात्सोऽपि नापितो राजपुस्त्वैर्व्यापादितः ।
killed. For that offence that also barber by the king's-men killed:

अतोऽहं ब्रवीमि । पुण्यास्त्वयं यदेकेनेत्यादि । राजाह ।

Therefore I say: Through virtue obtained what by one etc. The king says:

पुरावृत्तकथोन्नारैः कथं निणीयते परः ।

By old-events'-tales-bringing up how is found out a stranger,

स्याच्छिष्कारणबंधुवौ किंवा विश्वासघातकः ॥ १०६ ॥

(whether) he be without-motive-a friend either or a confidence-betrayer? (106)

यातु । प्रस्तुतमनुसंधीयतां । मलयाधित्यकायां चेच्छिवर्णेस्

Let it go! The matter in hand let be arranged! On the Malaya's-table land if Chitravarsa;

तद्भुना किं विधेयं । मंची वदति । देव आगतप्रणिधिसुखान् ।

then now what to be done? The minister says: Sire, from the arrived-spy's-mouth

मया श्रुतं तन्महामंचिणो गृहस्योपदेशे चेच्छिवर्णेनानादरः

by me heard, of his-great-minister the vulture for the advice that by Chitravarsa disregard

कृतः । ततोऽसौ मूढो जेतुं शक्यः । तथा चोक्तं ।

shown. Therefore that fool defeated can be. Thus and said:

लुभ्यः कूरोऽलसौऽसत्यः प्रमादी भीहृस्त्विरः ।

Covetous, cruel, inactive, untrue, careless, timid, unstable,

मूढो योधावमंता च सुखच्छेष्टो रिपुः स्मृतः ॥१०६॥

foolish, warriors-despising and, easily-to be defeated an enemy is recorded. (106)

ततोऽसौ यावदूस्महुर्गावारीधं न करोति तावच्छ-

Then he so long as of our-fortress'-door-siege not makes, so long at rivers-

द्रिवनवर्मसु तद्वलानि हंतुं सारसादयः सेनापतयी

mountains-woods-roads his-forces to slay Sārasa-etc. the army-commanders

नियुज्यतां । तथा चोक्तं ।

let be ordered! Thus and said:

दीर्घवर्लभपरिश्रांतं नद्यद्रिवनसंकुलं ।

By long-marches-fatigued, by rivers-hills-woods-obstructed,

घोराप्तिभयसंचलं शुतिपासादितं तथा ॥१०८॥

by dreadful-fire-apprehension-terrified, by hunger-and thirst-distressed likewise; (108)

प्रमत्तं भोजनव्ययं व्यापिदुभिक्षपीडितं ।

careless, for provisions-straitened, with sickness-and famine-afflicted;

आसंस्थितमभूयिहं वृहिवातसमाकुलं ॥१०९॥

not-steady, not-very numerous, by rain-and wind-embarrassed; (109)

पंकपांशुजलाच्छन्दं सव्यस्तं दस्युविदुतं ।

with mud-dust-water-covered, very-confused, by robbers-disturbed,

एवंभूतं महीपालः परसैन्यं विघातयेत् ॥११०॥

in such-a state an earth-protector the enemy's-army should destroy. (110)

अन्यच्च । अवस्थंभयाद्राजा प्रजागरकृतथमं ।

Another and, From assault-fear, a king, with watching-exhausted,

दिवासुम्भ समाहन्याच्चिद्राव्याकुलसैनिकं ॥१११॥

in the day-sleeping should attack a through sleep-confused-soldier. (111)

अतस्त्वयं प्रमादिनो बलं गता यथावकाशं

Therefore of that negligent (one) the force, having gone, according to-opportunity

दिवानिशं प्रत्यस्मत्सेनापतयः । तथानुहिते चित्रवर्णस्य सैनिकाः
 by day-and night may slay our-generals! Thus (it being) executed of Chitravarpa soldiers
सेनापतयश्च वहवो निहताः । ततचित्रवर्णो विष्टः स्वमंचिणं
 generals and many (were) slain. Then Chitravarpa cast down his-minister
दूरदर्शिनमाह । तात किमित्यस्मदुपेक्षा क्रियते । किं काष्ठ-
 Dūradarśin accosts: Father, why thus of us-disregard is made? (What?) anywhere
विनयो ममास्ति । तथा चोक्तं ।

improper-conduct of me is there? Thus and said:

न राज्यं प्राप्तमित्येवं वर्तितव्यमसांप्रतं ।

Not 'sovereignty obtained' thus so to be behaved indiscreetly;

श्रियं द्युविनयो हंति जरा रूपमिवोत्तमं ॥११२॥

fortune for improper-conduct destroys, old age beauty as the highest. (112)

अपि च । दक्षः श्रियमधिगच्छति पश्याशी कल्प्यतां सखमरोगी ।

Also and, The expert fortune acquires, a medicine-eater health, ease the not-diseased,

उद्युक्तो विद्यांतं धर्मार्थयशांसि च विनीतः ॥११३॥

the active of knowledge-the end, virtue-profit-reputation and the well-behaved. (113)

गृष्णो ऽवदत् । देव शृणु । अविद्वानपि भूपालो विद्यावृद्धोपसेवया ।

The vulture said: Sire, listen, Ignorant even a king by the in knowledge-old-respecting

परां श्रियमवाप्नोति जलास्त्रवतरूप्यथा ॥११४॥

supreme prosperity attains, a water-near standing-tree as. (114)

आन्यच्च । पानं स्त्री मृगया द्यूतमर्थदूषणमेव च ।

Another and, Drinking, woman, hunting, gaming, property-waste likewise and,

बागदंदयोच्च पारुचं व्यसनानि महीभुजां ॥११५॥

in word-and punishment and severity (are) blemishes of kings. (115)

किंच । न साहसीकांतरसानुवर्तिना

Moreover, Not by one of rashness-only-the emotion-following.

न चाषुपायोपहतांतरात्मना ।

not and also by one with through efforts-overpowered-mind

विभूतयः शक्यमवाप्नुमूर्जिता

successes can be obtained eminent;

नये च शीर्ये च वसंति संपदः ॥११६॥

in policy and in valour and dwell fortunes. (116)

तथा स्वबलोत्साहम् बलोक्य साहसैकवासिना मयो-

By thee, at thy-forces'-ardour looking, on rashness-only dwelling, for the by me

पन्यस्तेष्वपि मंचेष्वनवधानं वाक्पारुण्यं च कृतं । अतो

proffered even counsels disregard word-harshness and shown. Therefore

दुर्नीतिः फलभिद्मन्त्रभूयते । तथा चोक्तं ।

of improper-conduct fruit this is experienced. Thus and said:

दुर्मैचिणं कमुपयांति न नीतिदोषाः

Having bad-ministers whom befall not policy-errors?

संतापयंति कमपथ्यभुजं न रोगाः ।

Torment whom unwholesome (food)-eating not diseases?

कं श्रीनै दर्पयति कं न निहंति मृत्युः

Whom fortune not does elate? Whom not does slay death?

कं स्त्रीकृता न विषया परितापयंति ॥११७॥

Whom by women-done not pleasures torment? (117)

अपरं च । मुदं विषादः शरदं हिमागमः

Another and, Joy melancholy, autumn winter,

तमो विवस्वान्सुकृतं कृतमता ।

darkness the sun, good-acts ingratitude,

प्रियोपपत्तिः शुचमापदं नयः

kindness-manifestation grief, misfortune good conduct,

श्रियः समृद्धा अपि हंति दुर्नयः ॥११८॥

fortunes elevated even destroys bad-conduct. (118)

ततो मयाष्टालीचितं । प्रज्ञाहीनो इयं राजा । नो चेत्कर्थं

Then by me also reflected: Intelligence-forsaken (is) this king. Not if, how

नीतिशस्त्रकथाकौमुदी वागुत्काभिस्त्रिभिरयति । यतः ।

of policy-book-sayings-the moonlight with talk-torches does he darken? For,

यस्य नास्ति स्वयं प्रज्ञा शास्त्रं तस्य करोति किं ।

Of whom not there is of himself intelligence, a book of him does what?

लोचनाभ्यां विहीनस्य दर्पणः किं करिष्यति ॥११९॥

of both eyes of one deprived a mirror what will do? (119)

इत्यालोच्य तूष्णी स्थितः । अथ राजा बद्धांजलिराह । तात

Thus reflecting silent remained. Now the king with joined-hands says: Father,

अस्त्ययं ममापराधः । इदानी यथावशिष्टबलसहितः प्रत्यावृत्य

it is this of me the fault. At present how by the remaining-forces-accompanied returning

विंध्याचलं गच्छामि तथोपदिश । गृध्रः स्वगतं चिंतयति ।

to the Vindhya-mountain I go, thus advise! The vulture with himself reflects:

क्रियतामृतं प्रतीकारः । यतः ।

Let there be made here a remedy! For,

देवतासु गुरुै गोषु राजसु ब्राह्मणेषु च ।

Towards gods, a spiritual guide, cows, kings, Brāhmans and,

नियन्तव्यः सदा कोपो बालवृद्धातुरेषु च ॥१२०॥

to be restrained always anger, towards children-the aged-the sick and. (120)

मंची प्रहस्य बूते । देव मा भैषीः । समाश्वसिहि । शृणु देव ।

The minister smiling says: Sire, not be afraid! Console thyself! Listen, Sire,

मंचिणां भिन्नसंधाने भिषजां सान्निपातके ।

Of ministers of the disunited-in the conciliation, of physicians in a complicated*-

कर्मणि प्रेष्यते प्रज्ञा सुस्ये को वा न पंडितः ॥१२१॥

business is perceived the wisdom; with the healthy who or not wise? (121)

अपरं च । आरभते इत्यमेवाज्ञाः कामं व्यया भवन्ति च ।

Another and, There undertake little only the un- nevertheless bewildered are they and; intelligent,

महारंभाः कृतधियस्तिष्ठन्ति च निराकुलाः ॥१२२॥

great (things)-undertaking (are) those of settled-purpose; they stand and unperplexed. (122)

तदृच भवत्प्रतापादेव दुर्गे भंक्ता कीर्तिप्रतापसहितं

Then here through thy-valour verily the fortress having broken, with fame-and power-endued

त्वामचिरेण कालेन विंध्याचलं नेष्यामि । राजाह । कथमधुना-

thee in no-long time to the Vindhya-mountain I shall lead. The king says: How now

स्वल्पबलेन तत्संपद्यते । गृध्रो वदति । देव सर्वे भविष्यति ।

with a very-small-force that is possible? The vulture says: Sire, all will be.

* The name of a dangerous disease supposed to be caused by a derangement in the three humors collectively.

यतो विजिगीषोर्दीर्घसूचता विजयसिद्धेर्-

Because of one wishing to conquer want of dilatoriness of victory-accomplishment

वश्यंभावि लक्षणं तत्सहस्रैव दुर्गावरोधः क्रियतां ॥

an indispensable mark, therefore with quickness verily fortress-siege let be made!

प्रहितप्रणिधिना वकेनागत्य हिरण्यगर्भस्य तत्क्षितं । देव

By the despatched-spy, the crane, having arrived to Hiranyagarhha this told: Sire,

स्वल्पबल एवायं राजा चित्रवर्णो गृधस्य मंचो-

with very-small-forces even this king Chitravarna through the vulture's counsel-

परम्भेन दुर्गावरोधं करिष्यति । राजाह । सर्वज्ञ किमधुना

encouragement fortress-siege will make. The king says: Sarvajña, what now

विधेयं । चक्रो ब्रूते । स्वबले सारासारविचारः

to be done? The Chakravâka says: In our-force of the strong-and weak-discrimination

क्रियतां । तज्ज्ञात्वा सुवर्णवस्त्रादिकं यथाहं

be made! That having learned in gold-dresses-&c. consisting according to-merit

प्रसादप्रदानं क्रियतां । यतः ।

bounty-distribution be made! For,

यः काकिनीमध्यपथप्रपञ्चां समुद्धरेन्निष्कसहस्रतुत्यां ।

Who a Kâkini even on a byway-fallen picks up, (as if) of Nishkas-thousands-worth,

कालेषु कोटिष्वपि मुक्तहस्तस्तं राजसिंहं न जहाति लक्ष्मीः ॥१२३॥

at times for Kotis even open-handed, that king-lion not forsakes Fortune. (123)

अन्यद् । ऋतौ विवाहे व्यसने रिपुद्धये

Another and, At a sacrifice, at a wedding, in distress, in enemy's-destruction,

यशस्करे कर्मणि मित्रसंयहे ।

in a glory-causing work, in friends'-reception,

प्रियासु नारीषु नरेषु वांधवे-

on beloved women, on men related,

ष्वतिष्वयो नास्ति नराधिपादस् ॥१२४॥

excessive-expenditure not is O king on (these) eight. (124)

यतः । मूर्खः स्वल्पव्यवहासात्सर्वनाशं करोति हि ।

For, A fool through very-small-expense's-dread of the whole-ruin makes namely;

कः सुधीः संत्यजेदांडं शुल्कस्यैवातिसाधसात् ॥१२५॥

What wise man would abandon his box of the toll merely through excessive-dread? (125)

राजाह । कथमिह समये इतिथ्यो मुज्यते । उक्तं च ।

The king says: How here on the occasion excessive-expense is proper? Said also:

आपदर्थे धनं रक्षेद्विति । मंची बूते । श्रीमतः ।

*For misfortune's-sake riches he should preserve' thus. The minister says: of Y.M.

कथमापदः । राजाह । कदाचिद्भूलते लक्ष्मीः । मंची बूते ।

how misfortunes? The king says: Sometimes wavers Fortune. The minister says:

संचितार्थे विनश्यति तदेव कार्पण्यं विमुच्य दानमानाभ्यां

Hoarded-wealth perishes, therefore, Sire, parsimony giving up with gifts-and honours

सुभटाः पुरस्कियन्तां । तथा चोक्तं ।

thy-brave soldiers let be distinguished! Thus and said:

परस्परज्ञाः संहृदास्त्यकुं प्राणान्तुनिश्चिताः ।

Each-other-knowing, contented, to sacrifice life firmly-determined,

कुलीनाः पूजिताः सम्यग्विजयंते द्विषष्टलं ॥१२६॥

noble, honoured properly, do they conquer the enemy's-forces. (126)

अपरं च । सुभटाः शीलसंपन्नाः संहताः कृतनिश्चयाः ।

Another and, Brave-soldiers, with good character-endued, united, determined,

अपि पञ्चशतं शूरा निप्रति रिपुवाहिनीं ॥१२७॥

even five-hundred heroes defeat an enemy's-army. (127)

किंच । शिष्टरप्यविशेषज्ञ उपश्च कृतनाशकः ।

Moreover, By the good even one no-difference-knowing, harsh and, ungrateful,

त्यज्यते किं पुनर्नान्विष्यस्ताप्यात्मंभरिन्द्रः ॥१२८॥

is abandoned, how much more not by others, who and also selfish man. (128)

यतः । सत्यं शीर्यं दया त्यागो नृपस्यैते महागुणाः ।

For, Veracity, heroism, tenderness, liberality,— of a king these the great-virtues;

एभिर्मुक्ती महीपालः प्राप्नोति खलु वाच्यतां ॥१२९॥

of these deprived an earth-protector incurs surely censure. (129)

ईहशि प्रस्तावे इमात्यास्तावदेव पुरस्कर्तव्याः । तथा चोक्तं ।

On such an occasion the ministers first verily to be distinguished. Thus and said:

यो येन प्रतिबद्धः स्यात्सह तेनोदयी अयी ।

Who with whom bound up may be, with him rising declining.

स विश्वस्तो नियोक्तव्यः प्राणेषु च धनेषु च ॥१३०॥

he trusted (is) to be employed in (affairs of) life as well in (affairs of) property as. (130)

यतः । धूर्तः स्त्री वा शिशुर्यस्य मंचिलः स्युर्महीपतेः ।

For, A knave, a woman or, a child of what ministers may be of king,

अनीतिपवनक्षिप्तः कार्यान्वयी स निमज्जति ॥१३१॥

by impolicy's-storm-hurled on the business-ocean he sinks. (131)

शृणु देव । हर्षक्रीधी समी यस्य शास्त्रार्थे प्रत्ययस्तुष्टा ।

Listen, Sire, Joy-and anger even of whom, of the scripture-sense understanding likewise,

नित्यं भूत्यानुपेक्षा च तस्य स्याह्नदा धरा ॥१३२॥

constantly for attendants-care and, of him will be treasure-bestowing the earth. (132)

येषां राजा सह स्यातामुद्यापचयी ध्रुवं ।

Of whom with the king together will be rise-and fall firmly,

अमात्या इति तानांजा नावमन्येत्कदाचन ॥१३३॥

ministers, thus— them a king not should neglect ever. (133)

यतः । महीभुजो मदांधस्य संकीर्णस्येव दंतिनः ।

For, Of a king with infatuation-blinded of an intoxicated as elephant

खलती हि करालंबः सहस्रचिवचेष्टिं ॥१३४॥

of the stumbling surely hand-support (is) a friendly-minister's-exertion. (134)

अथागत्य प्रणम्य मेघवर्णो ब्रूते । देव हृष्टप्रसादं कुरु । इदानी

Now approaching bowing Meghavarna says: Sire, look-favour bestow! Now

विपक्षो दुर्गवारि वर्तते तदेवपादेशाङ्गहिनिःसृत्य

the enemy at the fortress-gate stands, therefore on Y. M.'s-feet's-command out going

स्वविक्रमं दर्शयामि । तेन देवपादानामानृण्यमुपगच्छामि । चक्री

my-valour I show. By that of Y. M.'s-feet debt acquaintance I attain. The Chakravika

ब्रूते । मैवं यदि वहिनिःसृत्य योद्धव्यं तदा दुर्गाश्रयणमेव

says: Not thus! If out going to be fought, then to a fortress-resorting verily

निष्प्रयीजनं । अपरं च ।

(ii) useless. Another and,

विषमो हि यथा नक्तः सलिलाच्चिर्गतो इवशः ।

Ferocious namely as an alligator from the water departed powerless,

बनाद्विनिर्गतः शूरः सिंहो इपि स्याञ्छुगालवत् ॥१३४॥

from the wood away strayed the brave lion even would be jackal-like. (135)

देव स्वयं गत्वा हृश्यतां युद्धं । यतः ।

Sire, himself going let be seen the battle. For,

पुरस्कृत्य बलं राजा योधयेद्वलीकयन् ।

Having placed in front the army a king should make (it) fight looking on,

स्वामिनाधिहितः श्वापि किं न सिंहायते ध्रुवं ॥१३५॥

By the master superintended a dog even (what?) not does he act like a lion surely? (136)

अथ ते सर्वे दुर्गद्वारं गत्वा महाहवं कृतवंतः । अपरेद्य-

Now they all to the fortress-gate having gone a great-battle made. The next-day

चित्रवर्णो राजा गृध्रमुवाच । तात स्वप्रतिज्ञातमधुना निर्वाहय ।

Chitravarpa the king the vulture accosted: Father, thy-promise now carry out!

गृधो बृते । देव शृणु तावत् ।

The vulture says: Sire, listen first,

अकालसहमत्यत्पं मूर्खव्यसनिनायकं ।

Not-long-holding out, very-small, by a fool-or knave-commanded,

अगुमं भीर्योधं च दुर्गद्वारसनमुच्यते ॥१३६॥

unprotected, with timid-warriors and,— a fortress'-blemish is called. (137)

तत्त्वावदृच नास्ति । उपजापचिरारोधो इवस्तंदस्तीवपीरुषं ।

This then here not is. Rousing to rebellion, long-siege, assault, daring-bravery,

दुर्गस्य लंघनोपायाश्चनारः कथिता इमे ॥१३७॥

of a fortress conquering-ways four declared these. (138)

अत यथाशक्ति क्रियते यत्नः । कर्णे कथयति । एवमेव ।

Here according to-strength is made effort. Into the ear he says: Thus verily.

ततो इन्दित एव भास्करे चतुर्षपि दुर्गद्वारेषु वृत्ते

Then, not-risen even (having) the sun, at the four also fortress-doors going on

युद्धे दुर्गाभ्यन्तरगृहेष्वेकदा काकिरमिर्निश्चिपः । ततो

the battle into the fortress'-interior-houses at once by the crows fire thrown. Then

गृहीतं गृहीतं दुर्गमिति कोलाहलं श्रुता सर्वतः प्रदीप्ताप्रिम-

'taken, taken the fortress' thus a cry having heard from all sides, the blazing-fire

बलोक्य राजहंससैनिका दुर्गवासिनश्च सत्वरं हृदं प्रविष्टाः ।

seeing the flamingo-soldiers, the fortress-inhabitants and with-haste the lake entered.

यतः । सुमंचितं सुविक्रांतं सुयुद्धं सुपलायितं ।

For, Good-advice, good-valour, good-fighting, good-retreating

कार्यकाले यथाशक्ति कुर्याच्च तु विचारयेत् ॥१३९॥

at action-time according to-strength he should make, not however hesitate. (139)

राजहंसः स्वभावान्मंदगतिः सारसद्वितीयश्च चिचवर्णस्य

The flamingo through his-nature slow-going by the Sārasa-accompanied and, by Chit.'s

सेनापतिना कुहुटेनागत्य वेदितः । हिरण्यगर्भः सारसमाह ।

general the cock, having approached, surrounded. Hiranyagarbha to Sārasa says:

सारस सेनापते ममानुरोधादात्मानं कथं व्यापादयिषसि । त्वमधुना

Sārasa, general, for me through affection thyself why wilt thou kill? Thou now

गंतुं शक्तः । तत्कृत्वा जलं प्रविश । आत्मानं परिरक्ष । अस्मत्पुरुं

to go able. That doing the water enter! Thyself preserve! My-son

चूडामणिनामानं सर्वज्ञसंमत्या राजानं करिष्यसि । सारसो ब्रूते ।

Chūḍāmāṇi-named with Servajīva's-concurrentee king thou shalt make. Sārasa says:

देव न वक्तव्यमेवं दुःसंह वचः । यावच्छंद्राकीं

Sire, not to be spoken thus hard-to bear a word. As long as moon-and sun

दिवि तिष्ठतस्त्रावद्विजयतां देवः । अहं देव दुर्गाधिकारी ।

in the sky stand, so long be victorious Y. M.! I, Sire, (am) fortress-commander.

मन्मांसासृग्विलिपेन द्वारवर्त्मना प्रविशतु शक्तुः ।

On the with my-flesh-and blood-stained gate-way may enter the enemy!

अपरं च । दाता क्षमी गुणयाही स्वामी दुःखेन लभ्यते ।

Another and, A liberal, patient, virtue-appreciating master with difficulty is found;

राजाह । सत्यमेवैतत् । किंतु ।

The king says: True certainly this; however,

शुचिर्देहो ऽनुरक्ष जाने भृत्योऽपि दुर्लभः ॥१४०॥

An honest, expert, attached and, I know, attendant also hard-to be found. (140)

सारसो ब्रूते । शृणु देव । यदि समरमपास्य नास्ति मृत्यो-

Sārasa says: Listen, Sire, If battle avoiding not is of death

भैयमिति युक्तमिती इन्यतः प्रयातुं ।

fear, thus proper hence somewhere else to go;

आथ मरणम् वशमेव जंतोः

Now death necessary indeed of a creature,

किमिति मुधा मलिनं यशः क्रियेत ॥ १४१ ॥

why thus in vain soiled fame should be made? (141)

अन्यच्च । भवे इस्मन्धवनोद्धांतवीचिविष्मभंगुरे ।

Another and, In world this like by wind-thrown up-waves'-undulation-perishable,

जायते पुण्ययोगेन परार्थे जीवितव्ययः ॥ १४२ ॥

is produced by good works'-connection for another's-sake life-expenditure. (142)

स्वाम्यमात्यच्च राष्ट्रं च दुर्गे कीषो बलं सहृत् ।

A sovereign, a minister and, territory and, a fortress, a treasure, an army, an ally

राज्यांगानि प्रकृतयः पौराणां श्रेणयो इपि च ॥ १४३ ॥

(are) a kingdom's-members, the elements; of the citizens the orders also and. (143)

देव त्वं च स्वामी सर्वथा रक्षणीयः । यतः ।

Sire, thou and as sovereign wholly to be preserved. For,

प्रकृतिः स्वामिनं व्यक्ता समृद्धापि न जीवति ।

A state the sovereign having lost prosperous even not does live.

अपि धन्वंतरिवैद्यः किं करोति गतायुषि ॥ १४४ ॥

Even Dhanvantari the physician what does he for one with departed-life? (144)

अपरं च । नरेण जीवलोको इयं निमीलति निमीलति ।

Another and, The man-ruler mankind this closing the eyes closes the eyes;

उदेत्युदीयमाने च रवाविव सरोरुहं ॥ १४५ ॥

it rises on (his) rising and, with the sun as the lotus. (145)

आथ कुकुटेनागत्य राजहंसस्य शरीरे खरतरनसा-

Now by the cock, having approached, on the flamingo's body with very sharp-spurs-

पातः कृतः । सत्वरमुपसृत्य सारसेन स्वदेहांतरितो राजा

onslaught made. With-haste coming up, by Sārasa with his own-body-covered the king

जले शिप्रः । अथ कुकुटैर्नेषप्रहारजर्जरीकृतेन सारसेन

into the water thrown. Then by the cocks with spur-blows-torn asunder by the Sārasa

कुकुटसेना वहशी हताः । पश्चास्तारसी इपि चंचुप्रहोरेण

the cock-armies in great number slain. Afterwards the Sārasa also, by a beak-blow

विभिद्य व्यापादितः । अथ चित्रवर्णे दुर्गे प्रविश्य

having split (him), was killed. Then Chitravarṇa the fortress having entered,

दुर्गोवस्थितं द्रष्ट्वं याहयित्वा वंदिभिर्जयश्चैरा-

the in the fortress-being property having caused to be seized, by bards with victory-shouts

नंदितः स्वस्कंधावारं जगाम । अथ राजपुत्रैहूँ । तस्मिन्बाजबले

saluted to his-camp marched. Now by the king's-sons said: In that king's-army

स पुण्यवान्सारस एव येन स्वदेहत्यागेन स्वामी

that one virtuous, the Sārasa verily, by whom with his own-body's-sacrifice the master

रक्षितः । उक्तं चैतत् ।

saved. Said and this:

जनयन्ति सुतान्यावः सर्वा एव गवाकृतीन् ।

There bring forth young ones cows all indeed ox-like,

विषाणोऽस्त्रिखितस्कंधं काचिदेव गवां पतिं ॥ १४६ ॥

one (whose) horns-touch-(his) shoulders one only, of cattle a leader. (146)

विष्णुशमोवाच । स तावद्विद्वाधरीपरिजनः स्वर्गसुखम्-

Vishṇusarman said: He then having Vidyādhari-as attendants heaven's-happiness

नुभवतु महासत्त्वः ।

may enjoy of great-excellence.

तथा चोक्तं । आहवेषु च ये शूराः स्वाम्यर्थे त्वक्तजीविताः ।

Thus and said: In battles and what heroes for the master's-sake sacrifice-life,

भर्तृभक्ताः कृतज्ञाश्च ते नराः स्वर्गगामिनः ॥ १४७ ॥

to the master-devoted benefits-remembering and, those men to heaven-going. (147).

यत्र तत्र हतः शूरः शचुभिः परिवेष्टिः ।

Wherever (is) slain a hero by enemies surrounded,

अस्त्याल्लभते लोकान्यदि क्लैश्यं न गच्छति ॥ १४८ ॥

imperishable he obtains worlds, if to unmanliness not he goes. (148)

अपरमप्येवमस्तु ।

Further also thus it be!

वियहः करितुरंगपत्तिभिन्नों कदापि भवतां महीभुजां ।

War by elephants-horses-foot soldiers not ever (be) of you kings!

नीतिमंचपवनैः समाहताः संश्रयंतु गिरिगङ्गरं द्विषः ॥ १४९ ॥

By policy-counsel's-winds struck may resort to a mountain-precipice enemies! (149)

॥ इति हितोपदेशे वियहो नाम तृतीयकथासंयहः समाप्तः ॥

Thus in the Hitopadeśa War by name the third-story-collection finished.

॥ अथ संधिः ॥

NOW CONCILIATION.

पुनः कथारंभकाले राजपुच्छेहूँ । आर्ये वियहः श्रुतो

Again at story-commencement-time by the king's-sons said: Reverend Sir, War heard

इस्माभिः । संधिरधुनाभिधीयतां । विष्णुशर्मणेहूँ । श्रूयतां ।

by us. Conciliation now let be told! By Vishnuvarman said: Be it heard!

संधिमपि कथयामि यस्यायमाद्यः स्थोकः ।

Conciliation also I tell, of which this the first verse:

वृत्ते महति संयामे राज्ञोर्निहतसेनयोः ।

Being ended the great battle, of the two kings with destroyed-armies

स्पेयाभ्यां गृग्रचक्राभ्यां वाचा संधिः कृतः द्वृणात् ॥ १ ॥

by the two umpires the vulture-and Chakra through eloquence peace made in a moment. (1)

राजपुत्रा ऊचुः । कथमेतत् । विष्णुशर्मा कथयति । ततस्तेन

The king's-sons said: How that? Vishnuvarman relates: Then by that

राजहसेनोहूँ । केनास्मद्गुर्गेन निक्षिप्तो इमिः किं पारचेण किंचा-
flamingo said: By whom into our-fortress thrown fire, whether by an alien or

स्मद्गुर्गवासिना केनापि विपक्षप्रयुक्तेन । चक्रो ब्रूते ।

by our-fortress-inhabitant some one by the enemy-employed? The Chakravaka says:

देव भवतो निष्कारणबंधुरसौ मेघवर्णः सपरिवारो न हृश्यते

Sire, of you the without-motive-friend that Meghavarṇa with-attendants not is seen,

तन्मन्ये तस्यैव विचेष्टितमिदं । राजा द्वृणं विचिन्त्याह ।

therefore, I think, of him only the doing this. The king a moment having reflected says:

अस्ति तावदेव । मम दुर्देवमेतत् । तथा चोहूँ ।

It is so verily. Of me the evil-fate this. Thus and said:

आपराधः स दैवस्य न पुनर्मेचिणामयं ।

The fault that of fate, not however of ministers this;

कार्ये सुचरितं कापि दैवयोगाद्विनश्यति ॥२॥

a business well-designed somehow through fate's-juncture miscarries. (2)

मंची ब्रूते । उक्तमेवितत् ।

The minister says: Said indeed this,

विषमां हि दशां प्राप्य दैवं गर्हयते नरः ।

Into an unhappy namely condition having come fate blames a man,

आत्मनः कर्मदोषांश्च नैव जानात्यपिंडितः ॥३॥

of himself the action-faults and not indeed knows the unwise. (3)

आपरं च । सहदां हितकामानां यो वाक्यं नाभिनन्दति ।

Another and, Of friends well-wishing who the word not regards,

स कूर्मे इव दुर्बुद्धिः काषाड्याद्ये विनश्यति ॥४॥

he the tortoise as foolish from a stick fallen perishes. (4)

अन्यच्च । रक्षितव्यं सदा वाक्यं वाक्याद्वयति नाशनं ।

Another and, To be kept always speech, from speech arises ruin,

हंसाभ्यां नीयमानस्य कूर्मस्य पतनं यथा ॥५॥

by two geese being carried of a tortoise the fall as. (5)

राजाह । कथमेतत् । मंची कथयति । आस्ति मगधेशे

The king says: How that? The minister relates: There is in the Magadha-country

फुल्लोत्पलाभिधानं सरः । तत्र चिरं संकटविकटनामानी हंसी

Phullotpala-named a pond. There long Sahikāṭa-and Vikaṭa-named two geese

निवसतः । तयोर्मिथं कंबुद्यीवनामा कूर्मश्च प्रतिवसति । अथे-
dwel. Of them a friend Kambugriva-named a tortoise also near-dwells. Now

कदा धीवरैरागत्य ततोक्तं यदृचास्माभिरद्योषित्वा

one day by fishermen having approached there said, that here by us, to-day having stayed,

प्रातर्मेत्यकूर्मादयो व्यापादयितव्याः । तदाकर्ण्य कूर्मे

in the morning fishes-tortoises-&c. to be killed. That having heard the tortoise

हंसावाह । सहदी शुतो इयं धीवरालापः । अधुना किं

the two geese accosts: Friends, beard this fishermen's-conversation. Now what

मया कर्तव्यं । हंसावाहतुः । ज्ञायतां पुनस्त्रावत्प्रातर्य-

by me to be done? The geese say: Let it be known however first; in the morning

दुचितं तत्कर्तव्यं । कूर्मो ब्रूते । मैवं यतो हृष्टिकरो

what proper that to be done. The tortoise says: Not so, for of evident-misfortune

३हमच । तथा चोक्तं ।

I here. Thus and said:

आनागतविधाता च प्रत्युत्पन्नमतिस्तुथा ।

'For the future-preparing' and, 'At an emergency-thoughtful' likewise,

द्वावेती सखमेधेते यद्भविष्यो विनश्यति ॥६॥

Both these happily prosper, 'What-will be' perishes. (6)

तावाहतुः । कथमेतत् । कूर्मः कथयति । पुरास्मिन्नेव सरस्येवंविद्येषु

They both say: How that? The tortoise relates: Formerly in this very pond, such

धीवेष्टूपस्थितेषु मत्स्यन्येणालोचितं । तत्त्वानागतविधाता

fishermen having approached by a fish-triad deliberated. There Anigatavidhi;

नामैको मत्स्यः । तेनालोचितं । अहं तावज्ञलाशयांतरं गच्छामीत्यु-

by name one fish. By him reflected: 'I then to another-water-reservoir go' thus

क्षा हृदांतरं गतः । अपरेण प्रत्युत्पन्नमतिनामा मत्स्येना-

having said to another-lake gone. By another Pratyutpannamati-named fish

भिहितं । भविष्यदर्थे प्रमाणाभावाकुच मया गंतव्यं । तदु-

said: For a future-matter from authority-want where by me to be gone? Therefore

त्पन्ने यथाकार्यं तदनुषेयं । तथा चोक्तं ।

when it arises according to-right that to be executed. Thus and said:

उत्पन्नामापदं यस्तु समाधते स बुद्धिमान् ।

An arisen calamity who indeed repairs, he (is) wise;

बणिजो भार्यया जारः प्रत्यक्षे निहृतो यथा ॥७॥

by the merchant's wife the lover before the eyes disowned as. (7)

यद्भविष्यः पृच्छति । कथमेतत् । प्रत्युत्पन्नमतिः कथयति । पुरा

Yadbhavishya asks: How that? Pratyutpannamati relates: Formerly

विक्रमपुरे समुद्रदक्षी नाम बणिगत्स्ति । तस्य रत्नप्रभा

in Vikramapura Samudradatta by name a merchant was. Of him Ratnprabbâ

नाम गृहिणी स्वसेवकेन सह सदा रमते । अथिकदा सा
by name the wife her-servant with always sports. Now once that

रत्नप्रभा तस्य सेवकस्य मुखे चुंचनं ददती समुद्रदत्तेना-
Ratnprabhā on that servant's mouth a kiss giving by Samudradatta (was)

बलोकिता । ततः सा वंधकी सत्वरं भर्तुः समीपं
perceived. Then that wanton woman with-haste of the husband near

गत्वाह । नाथ एतस्य सेवकस्य महती निर्वृतिः । यतोऽयं
having gone says: Master, of this servant great impropriety; for he

चौरिकां कूला कर्पूरं सादतीति मयास्य मुखमात्राय ज्ञातं ।
theft making camphor eats, thus by me, of him the mouth having smelled, learnt.

तथा चोक्तं । आहारो द्विगुणः स्त्रीणामित्यादि । तप्त्वुला
Thus and said: The food (is) twofold of women &c. This having heard

सेवकेन प्रकुपोक्तं । नाथ यस्य स्वामिनो गृह एतादृशी
by the servant becoming angry said: Sir, in which master's house such a

भार्या तच सेवकेन कर्थं स्थातव्यं यच प्रतिक्षणं गृहिणी
wife, there by a servant how to be remained, where every minute the mistress

सेवकस्य मुखं जिघति । ततोऽसावुत्थाय चलितः साधुना
the servant's mouth smells? Then he rising departing by the merchant,

यत्नात्प्रबोध्य धृतः । अतोऽहं ब्रवीमि । उत्पद्मामायदमित्यादि ।
with difficulty having persuaded (him), kept. Therefore I say: An arisen calamity &c.

ततो यद्विषेणोक्तं । यद्भावि न तद्वावि भावि चेत् तदन्यथा ।
Then by Yadhh. said: What not-to-be, not that to be; to be if, not that otherwise,

इति चिंताविषयोऽयमगदः किं न पीयते ॥ ८ ॥
thus reflection-poison-destroying this medicine why not is drunk? (8)

ततः प्रातर्जालेन वदः प्रत्युपन्नमतिर्मृतवदात्मानं संदर्श्य
Then in the morning with the net caught Pratyutpannamati dead-like himself showing

स्थितः । ततो जालादपसारितो यथाशङ्खुत्सुत्य गम्भीरं
stood. Afterwards from the net away-thrown according to-strength up-leaping deep

नीरं प्रविष्टः । यद्विषय धीवरैः प्राप्तो व्यापादितः ।
water entered. Yadbhavishya and by the fishermen caught (was) killed.

अतोऽहं ब्रवीमि । अनागतविधातेन्यादि । तद्यथा हमन्यहृदं

Therefore I say : For the future-preparing &c. Then how I another-lake

प्राप्नोमि तथा क्रियतां । हंसावाहतुः । जलाशयांतरे प्राप्ते

reach, thus be acted ! The geese say : Another-water-reservoir being reached

तत्र कुशलं स्थले गच्छतस्मे को विधिः । कूर्म आह ।

of thee welfare, on the dry land going of thee what means ? The tortoise says :

यथाहं भवद्वां सहाकाशवर्मना यामि तथा विधीयतां । हंसी

How I with you together on the air-way go, thus be it arranged ! The geese

ब्रूतः । कथमुपायः संभवति । कच्छपो बदति । युवाभ्यां चंचुधृतं

say : How an expedient is possible ? The tortoise says : By you in the beaks-carried

काष्ठखंडमेकं मया मुखेनावलंब्य गंतव्यं । युवयोः पक्ष-

wood-piece one by me, with the mouth holding, to be gone. Of you through the

बलेन मयापि सुखेन गंतव्यं । हंसी ब्रूतः । संभवत्येष

wing-strength by me also safely to be gone. The geese say : It is possible this

उपायः । किंतु

expedient. However,

उपायं चिंतयन्माझी स्युपायम् पि चिंतयेत् ।

An expedient considering the wise namely calamity also should consider ;

पश्यतो वक्तमूर्खस्य नकुलैर्भैश्चिताः प्रजाः ॥१॥

of an onlooking crane-fool by ichneumons eaten the young ones. (9)

कूर्मः पृच्छति । कथमेतत् । तौ कथयतः । अस्त्युत्तरापये

The tortoise asks : How that ? They relate : There is on the north-road

गृध्रकूटनामि पर्वते महान्यिष्पलवृक्षः । तत्त्वानेकवका निवसन्ति ।

on a Grīdharakūṭa-named mountain a large Pippala-tree. There several-cranes live.

तस्य वृक्षस्याधस्ताहिवरे सर्पो बालापत्यानि खादति । अथ

Of that tree at the foot in a hole a serpent the young-offspring devours. Now

शोकार्तानां वकानां विलापं श्रुता केनचिह्नेनाभिहितं ।

of the sorrow-pained cranes the lamentation having heard by some crane said :

एवं कुलत । यूयं मत्यानुपादाय नकुलविवरादारभ्य

Thus do ! You fishes having taken, from an ichneumon's-hole beginning

सर्पविवरं यावत्पंक्तिक्रमेण विकिरत । ततस्तुदाहारलुभीन्-

the serpent's-hole up to in a line-series scatter (them)! Then for that-food-desirous

कुलैरागत्य सर्पो द्रष्टव्यः स्वभावद्वेषाद्या-

by the ichneumons having approached the serpent to be seen, from their-nature's-enmity

पादयितव्यः । तथानुहिते तदुत्तम् । ततस्तु च वृक्षे

to be killed. Thus (being) accomplished that happened. Then there on the tree

नकुलैर्वंकशावकावः श्रुतः । पश्चात्त्वैर्व-

by the ichneumons of the cranes'-young ones-the cry heard. Afterwards by them,

खमारुद्य बकशावकाः खादिताः । अत आवां ब्रूवः । उपायं

the tree having ascended the cranes'-young ones eaten. Therefore we say: An expedient

चिंतयच्चित्यादि । आवाभ्यां नीयमानं ताम् वलीक्य लोकैः किंचिद्-
considering &c. By us being carried thee having seen by the people something

कृत्यमेव । तदाकरण्ये यदि त्वमुत्तरं दास्यसि तदा त्वन्मरणं ।

to be said surely. That hearing if thou an answer wilt give, then of thee-death.

तत्सर्वथाचैव स्थीयतां । कूर्मो वदति । किम् हम्प्राज्ञः ।

Therefore wholly here verily he stood! The tortoise says: (What? am) I a fool?

नाहमुत्तरं दास्यामि । किम् पि न वक्तव्यं । तथा-

Not I an answer shall give. Anything whatever not to be said. Thus (being)

नुहिते तथाविधं कूर्ममालोक्य सर्वे गोरक्षकाः पश्चाद्वावंति वदति
accomplished in such a state the tortoise seeing all cow-keepers after run say

च । कश्चिद्वदति । यद्युयं कूर्मः पतति तदाचैव पक्षा

and; One says: If this tortoise falls, then here verily having cooked

खादितव्यः । कश्चिद्वदति । अचैव दग्धा खादितव्यो इयं ।

to be eaten. Another says: Here verily having roasted to be eaten that one.

कश्चिद्वदति । गृहं नीता भक्षणीय इति । तद्वचनं श्रुता

Somebody says: 'Home having carried to be eaten' thus. Their-word having heard

स कूर्मः कोपाविद्वौ विस्मृतपूर्वसंस्कारः प्राह । युष्मा-

that tortoise with anger-filled having forgotten-the former-agreement says: 'By you

भिर्भेस्म भक्षितव्यमिति वदन्वै पतितस्त्रियापादितश्च । अतो इहं

ashes to be eaten' thus saying still fallen by them killed and. Therefore I

ब्रवीमि । सहदां हितकामानामित्यादि । अथ प्रणिधिर्वैकस्तुचागत्यो-
say : Of friends well-wishing &c. Now the spy, the crane, there having approached
वाच । देव प्रागेव मया निगदितं । दुर्गशोधनं हि प्रतिक्षयणं
said : Sire, before indeed by me said : 'Fortress-clearance surely at-the instant
कर्तव्यमिति । तत्र युष्माभिनन् कृतं तदनवधानस्य फलम्-
to be made' thus. That and by you not done, therefore of disregard the fruit
नभूतं । दुर्गदाहो मेघवर्णेन गृध्रप्रयुक्तेन
(is) experienced. The fortress-burning by Meghavarpa, the by the vulture-employed
वायसेन कृतः । राजा निःश्वस्याह ।
crow, made. The king sighing says :

प्रणयादुपकाराद्वा यो विश्वसिति शब्दुषु ।

Through affection service or who confides in enemies,

स सप्त इव वृक्षायाप्तितः प्रतिबुध्यते ॥ १० ॥

he asleep as it were from a tree's-top fallen is awakened. (10)

प्रणिधिरुचाच । इतो दुर्गदाहं विधाय यदागतो मेघवर्णेन्

The spy said: Hence, fortress-burning having effected, when arrived Meghavarpa,

तदा चित्वर्णेन प्रसादितेनोक्तं । अयं मेघवर्णो ऽच कर्पूरद्वीप-

then by Chitravarpa gratified said: This Meghavarpa here in Karpuradvipa's-

राज्ये ऽभिषिष्ठतां । तथा चोक्तं ।

sovereignty let be anointed! Thus and said :

कृतकृत्यस्य भूत्यस्य कृतं नैव प्रणाशयेत् ।

Of one (who has) done-his duty of a servant the deed not surely he should allow to perish ;

फलेन मनसा वाचा हृष्या चैनं प्रहर्षयेत् ॥ ११ ॥

with reward, mind, word, look and him he should gladden. (11)

चक्रवाको वृते । ततस्ततः । प्रणिधिरुचाच । ततः प्रधानमंचिला

The Chakravika says: Then, then. The spy said: Then by the prime-minister

गृध्रेणाभिहितं । देव नेदमुचितं प्रसादांतरं किमपि क्रियतां ।

the vulture said: Sire, not (is) this proper; another-favour whatever be bestowed!

यतः । अविचारयतो युक्तिकथनं तुष्टखंडनं ।

For, To a not-reflecting arguments-telling (is) husk-grinding.

नीचेषुपकृतं राजन्वालुकास्त्रिव सुद्रितं ॥१२॥

on the low benefit bestowed O king (is) on sands as it were impressed. (12)

महतामास्पदे नीचः कदापि न कर्तव्यः । तथा चोक्तं ।

Of the great in the station a low man ever not to be placed. Thus and said:

नीचः श्वाष्पदं प्राप्य स्वामिनं हंतुमिच्छति ।

A low one an honourable-place having attained the master to slay wishes;

मूषिको व्याघ्रतां प्राप्य मुनिं हंतुं गतो यथा ॥१३॥

A mouse a tiger's state having attained the saint to slay gone as. (13)

चित्रवर्णः पृच्छति । कथमेतत् । मंची कथयति । अस्ति गौतमस्य

Chitravarna asks: How that? The minister relates: There is in Gautama's

महर्षेस्तपोवने महातपा नाम मुनिः । तत्र तेन मुनिना

the great-Rishi's penance-wood Mahatapas by name a saint. There by that saint

काकेन नीयमानो मूषिकशावको हटः । ततः स्वभावद्यामना

by a crow being carried a mouse's-young one seen. Then by nature-tender-minded

तेन मुनिना नीवारकणैः संवर्धितः । ततो विडालस्तं मूषिकं

by that saint with rice-grains (it was) brought up. Afterwards a cat that mouse

खादितुमुष्पधावति । तमवलोक्य मूषिकस्तस्य मुनेः क्रोडे प्रविवेश ।

to eat runs near. That having seen the mouse that saint's bosom entered.

ततो मुनिनोक्तं । मूषिक तं मार्जारो भव । ततः स विडालः

Then by the saint said: Mouse, thou a cat be! Then that cat

कुकुरं हट्टा पलायते । ततो मुनिनोक्तं । कुकुराद्विभेषि

a dog seeing runs away. Then by the saint said: From the dog thou fearest,

तमेव कुकुरो भव । स च कुकुरो व्याघ्राद्विभेति । ततस्तेन

thou thyself a dog be! That and dog of the tiger is afraid. Therefore by that

मुनिना कुकुरो व्याघ्रः कृतः । अथ तं व्याघ्रं मुनिमूषिको

saint the dog a tiger made. Now upon that tiger the saint 'a mouse

इयमिति पश्यति । अथ तं मुनिं हट्टा व्याघ्रं च सर्वे वर्दन्ति ।

this thus looks. Then that saint seeing the tiger and, all say:

अनेन मुनिना मूषिको व्याघ्रतां नीतः । एतच्छुता स

By this saint the mouse to a tiger's-state led. This having heard that

व्याघ्रोऽचिंतयत् । यावदनेन मुनिना स्थातव्यं तावद्दिरुं मे

tiger reflected : As long as by that saint to be remained, so long this of my

स्वरूपाख्यानमङ्कीर्तिकरं न पलायिष्यते । इत्यालोच्य मूषिकस्तं
original-form-story disgrace-causing not will go away. Thus reflecting the mouse that

मुनिं हंतुं गतः । ततो मुनिना तज्ज्ञात्वा पुनर्मूषिको

saint to kill went. Then by the saint that having perceived 'again a mouse'

भवेत्युक्ता मूषिक एव कृतः । अतोऽहं ब्रवीमि । नीचः

be !' thus having said, a mouse indeed made. Therefore I say : A low one

स्थाव्यपदमित्यादि । अपरं च । सुकरमिदमिति न

an honourable-place &c. Further and : 'Easy-to-be done this' thus not

मंतव्यं । शृणु ।

to be thought. Listen,

भक्षयिता बहून्मत्स्यानुहमापममध्यमान् ।

Having eaten many fishes best-worst-middling,

अतिलोभाहृकः पश्चान्मृतः कर्कटकमहात् ॥ १४ ॥

from excessive-greediness a crane afterwards died through a crab's-gripe. (14)

चित्रवर्णः पृच्छति । कथमेतत् । मंची कथयति । अस्ति मालवदेशे

Chitravarpa asks : How that ? The minister relates : There is in the Mālava-country

पद्मगर्भनामधेयं सरः । तच्चिको वृद्धो वकः सामर्थ्यहीन उहिमप्रमि-
Padmagarhha-named a pool. There one old crane of strength-deprived, distressed

बात्मानं दर्शयिता स्थितः । स च केनचित्कुलीरेण हृष्टः पृष्ठम् ।

as if, himself showing stood. He and by some crab seen asked and :

किमिति भवानुचाहारत्यागेन तिष्ठति । वकेनोक्तं । मत्स्या मम

Why thus you here with food-abandonment stay ? By the crane said : Fishes of me

जीवनहेतवः । ते कैवर्त्तिरागत्य व्यापादयितव्या इति वार्ता

the life-means. 'They by fishermen, having approached, to be killed' thus a report

नगरोपांते मया चुता । अतो वर्तनाभावदेवा-

in the town's-neighbourhood by me heard. Therefore 'from livelihood-want surely

स्मन्मरणमुपस्थितमिति ज्ञात्वाहरे ऽप्यनादरः कृतः । ततो

our-death approached' thus having perceived for food also disregard made. Then

मत्यैरालोचितं । इह समये तावदुपकारक एवायं

by the fishes considered: Here on the occasion then as a benefactor verily this one

लक्ष्यते । तद्यमेव यथा कर्तव्यं पृष्ठ्यतां । तथा चोक्तं ।

is seen. Then he even, how to be acted, be asked! Thus and said:

उपकर्त्तरिणा संधिर्न मिथेणापकारिणा ।

With an assisting enemy alliance, not with a friend injuring;

उपकारापकारी हि लक्ष्यं लक्षणमेतयोः ॥१५॥

assistance-and injury for to be marked as the mark of these two. (15)

मत्स्या ऊचुः । भी वक को इच रक्षणोपायः । वको छूते ।

The fishes said: Ho crane, what here safety-means? The crane says:

अस्ति रक्षणोपायो जलाशयांतराश्रयणं । तचाहमेकैकशी

There is a safety-means to another-water-reservoir-resorting. There I one-by one

युष्मान्वयामि । मत्स्या आहुः । एवमस्तु । ततो इसौ वकस्तान्

you carry. The fishes say: Thus be it! Then that crane those

मत्स्यानेकैकशी नीता खादति । अनंतरं कुलीरस्तमुवाच । भी वक
fishes one-by one carrying eats. Thereupon the crab him accosted: O crane,

मामपि तत्र नय । ततो वको इप्यपूर्वकुलीरमांसार्थी सादरं
me also there carry! Then the crane also for the new-crab-flesh-longing with-care

तं नीता स्थले धृतवान् । कुलीरो इपि मत्स्यकंटकाकीर्णे

him carrying on dry land kept (him). The crab also with fish-bones-covered

तत्स्थलमालोक्याचिंतयत् । हा हतो इस्मि मंदभाग्यः । भवतु ।
that-place seeing reflected: Alas, slain I am miserable-fated. Be it!

इदानीं समयोचितं व्यवहरिण्यामि । इत्यालोच्य कुलीरस्य पीवां
Now to the occasion-suitably I shall behave. Thus considering the crab of him the throat

चिञ्छेद । स वकः पंचत्वं गतः । अतो इहं ब्रवीमि । भक्षयिता
cut. That crane to death gone. Therefore I say: Having eaten

बहून्मत्स्यानित्यादि । ततश्चित्वर्णो इवदत् । शृणु तावन्मंचिन् । मयै-
many fishes &c. Then Chitravarna said: Listen first, minister! By me

तदालोचितमस्ति । अचावस्थितेन मेघवर्णेन राजा यावंति वस्तुनि
this considered is. Here remaining by Meghavarṇa as king as many things

कर्पूरदीपस्योहमानि तावंत्यस्माकमुपनेतव्यानि । तेनास्माभिर्ने-
of Karpuradvipa excellent, so many to us to be conveyed. Thereby by us

हासुखेन विध्याचले स्थातर्ण । दूरदर्शी विहस्याह । देव ।
with great-comfort on the Vindhya-mountain to be dwelt. Dūradarśin smiling says: Sire,

अनागतवती चिंतां कृता यस्तु प्रहर्षति ।

Not-having come to pass a design having made who however rejoices,

स तिरस्कारमाप्नोति भयमांडो हिजो यथा ॥ १६ ॥

he disgrace incurs, with broken-vessels the Brāhmaṇa as. (16)

राजाह । कथमेतत् । मंची कथयति । अस्ति देविकोट्टनामि

The king says: How that? The minister relates: There is in the Devikotta-named

नगरे देवशर्मा नाम ब्राह्मणः । तेन महाविषुवत्संक्रांत्यां

town Devasarman by name a Brāhmaṇa. By him at the great-equinox-passage'

शकुपूर्णशराव एकः प्राप्तः । तमादायासौ कुंभकारस्य भांड-

with meal-filled-dish one received. That having taken he in a potter's with vessels-

पूर्णमंडपैकदेशे रीदेणाकुलितः सुप्तः । ततः शकुरक्षार्थे

filled-shed-corner by heat oppressed fallen asleep. Then for meal-protection-sake

हस्ते दंडमेकमादायाच्चिंतयत् । यद्यहं शकुशरावं विक्रीय

in the hand stick one having taken he reflected: If I the meal-dish having sold

दश कपर्दकान्ग्राम्यामि तदाचैव तैः कपर्दकैष्टशरावादिकम्-

ten cowries shall receive, then here just with those cowries pots-dishes-&c.

पक्षीयानेकधा वृद्धिस्तरनैः पुनः पुनः पूगवस्त्रादिकम्-

having bought, with manifoldly increased those-monies again again betel nuts-clothes-&c.

पक्षीय विक्रीय लक्षसंख्यानि धनानि कृता विवाहचतुर्दश्यं

having bought, having sold, by Lacs-numbered riches having made, four-marriages

करिष्यामि । अनंतरं तासु सपल्नीषु रूपयौवनवती या

shall make. Afterwards among those wives with beauty-and youth endowed who,

तस्यामधिकानुरागं करिष्यामि । सपल्न्यो यदा इदं करिष्यन्ति

on her excessive-affection I shall bestow. The rival wives if quarrel shall make,

तदा कोपाकुलोऽहं ता लगुडेन ताडयिष्यामीत्यभिधाय

then with anger-overwhelmed I those with a stick shall beat, thus saying

लगुडः शिप्तः । तेन शङ्खशरावक्षूर्णितो भांडानि बहूनि भप्तानि ।
the stick (was) thrown. By that the meal-dish smashed, vessels many broken.

ततस्तेन शब्देनागतेन कुंभकारेण तथाविधानि भांडान्यवलोक्य
Then upon that noise approached by the potter, in such a state the vessels having seen,

ब्राह्मणस्तिरस्तृतो मंडपाद्विष्कृतस्थ । अतोऽहं ब्रवीमि । अना-
the Brahman scolded from the shed ejected and. Therefore I say: Not-having

गतवत्ती चिंतामित्यादि । ततो राजा रहसि गृध्रमुवाच । तात
come to pass a design &c. Then the king in private the vulture accosted: Father,

यथा कर्तव्यं तथोपदिश । गृध्रो ब्रूते ।

as to be acted, thus advise! The vulture says:

मदोऽवतस्य नृपतेः संकीर्णस्येव दंतिनः ।

Of a pride-inflated man-ruler, of an intoxicated as elephant

गच्छन्त्युम्भार्गयातस्य नेतारः खलु वाच्यतां ॥१७॥

incur of the wrong-ways-going the leaders surely censure. (17)

शृणु देव । किमस्माभिर्बलदर्पाद्दुर्गं भप्तं

Listen, Sire! (What? was) by us through the forces'-prowess the fortress broken, (or)

न किंतु तव प्रतापाधिष्ठेनोपायेन । राजाह ।

not rather through a by thy excellence-directed expedient? The king says:

भवतामुपायेन । गृध्रो ब्रूते । यद्यस्मद्वचनं क्रियते तदा

Through your expedient. The vulture says: If our-word is done, then

स्वदेशो गम्यतां । अन्यथा वर्षाकाले प्राप्ते पुनर्विघ्ने

'our own-country let be gone to! Otherwise the rainy-season having arrived, again war

सत्यस्माकं परभूमिहानां स्वदेशगमनमपि दुर्लभं

being, of us in foreign-country-staying to our own-country-marching even difficult

भविष्यति । सुखशोभार्थं संधाय गम्यतां । दुर्गं

will be. For comfort's-and glory's-sake having made peace let be gone! The fortress (is)

भप्तं कीर्तिश्च लब्धेव । मम संमतं तावदेतत् ।

broken, fame and gained already. Of me the opinion at least this.

यतः । यो हि धर्मं पुरस्कृत्य हित्वा भर्तुः प्रियाप्रिये ।

For, Who namely duty preferring, disregarding the master's liking-and disliking,

अप्रियारुयाह तथ्यानि तेन राजा सहायवान् ॥१६॥

disagreeable tells truths, through him (is) a king companion-endowed. (18)

अन्यच् । सहबलं तथा राज्यमात्मानं कीर्तिमेव च ।

Another and, A friend-army, likewise a kingdom, himself, glory even and,

मुधि सदेहदोलास्यं को हि कुर्याद्बालिशः ॥१७॥

in battle on uncertainty's-swing-standing who namely would make not-foolish? (19)

अपरं च । संधिमिञ्चेत्समेनापि संदिग्धो विजयो युधि ।

Another and, Peace he should wish with an equal even, uncertain (is) victory in battle.

सुंदोपसुंदावन्योन्यं नष्टौ तु स्यबलौ न किं ॥२०॥

Sunda-and Upasunda by one-another destroyed of equal-strength (were they) not (what?).
(20)

राजोवाच । कथमेतत् । मंची कथयति । पुरा देत्यौ महोदारौ

The king said: How that? The minister relates: Formerly two giants of great might

सुंदोपसुंदनामानौ महता क्षेणेन चैलोक्यकामनया चिराच्च-

Sunda-and Upasunda-named · with great pain through three-worlds'-desire since long

द्रशेखरमाराधितवंतौ । ततस्योर्भगवान्परितुष्टौ वरं

the moon-crested (Siva) had worshipped. Then with them His Holiness pleased 'a boon

वरयतमित्युवाच । अनंतरं तयोः समाधिस्थितया सरस्वत्या ताव-
choose! thus said. Thereupon of them in meditation-standing by Sarasvati those two

न्यद्वक्तुकामावन्यदभिहितवंतौ । यद्यावयीर्भगवान्परितुष्टदा स्वप्रि-
one thing-to say-desiring another said: If with us His Holiness pleased, then his-beloved

यां पार्वतीं परमेश्वरी ददातु । अथ भगवता कुञ्जेन वर-

wife Parvati the supreme-lord may give! Now by His Holiness angry through boon-

दानस्यावश्यकतया विचारमूढयोः पार्वती प्रदत्ता । ततस्यस्या रूप-
giving's necessity to the thought-perplexed ones Parvati (was) given. Then of her beauty-

लावण्यलुभ्याभ्यां जगद्वातिभ्यां मनसोत्सुकाभ्यां पापतिमिराभ्यां
and loveliness-desirous by the two world-destroyers in mind longing by sin-darkened,

ममेत्यन्यकलहाभ्यां प्रमाणपुरुषः कश्चित्पृज्ञतामिति

'mine' thus with one-another-quarrelling, 'authority-man some let be asked' thus

मतौ कृतायां स एव भट्टारको वृद्धिजरूपः समागत्य

opinion being made, that very deity in an old-Brahman's-form having come near

तत्रोपस्थितः । अनंतरमावाभ्यामियं स्वबललभ्या

there approached. Afterwards 'By us two this one through our own-strength-obtained,

कस्येयमावयोर्भवतीति ब्राह्मणमपृच्छतां । ब्राह्मणो ब्रूते ।

of whom she of us two is?' thus the Brâhman they asked. The Brâhman says:

वर्णश्रेष्ठो द्विजः पूज्यः क्षत्रियो बलवान् पि ।

By caste-the best a Brâhman to be honoured, a Kshatriya strength possessing also,

धनधान्याधिको वैश्यः शूद्रस्तु द्विजसेवया ॥२१॥

in wealth-and grain-excelling a Vaisya, the Sûdra however for the twice-borns'-service. (21)

तत्क्षत्पर्मानुगो युद्ध एव युवयोर्नियम इत्य-

Therefore the Kshatriyas'-duties-following for war only of you obligation, thus

भिहिते सति साधूक्तमनेनेति कृत्वान्योन्यतुस्यवीयो

declared being, 'well spoken by him' thus doing, to one-another-of equal-strength

समकालमन्योन्यधातेन विनाशमुपगतौ । अतोऽहं ब्रवीमि ।

at the same-time by a mutual-hlow to destruction went. Therefore I say:

संधिभिर्द्वेष्टमेनापीत्यादि । राजाह । प्रागेव किं नोक्तं

Peace he should wish with an equal even &c. The king says: Before already why not spoken

भवद्विः । मंची ब्रूते । मष्वचनं किम् वसानपर्येतं श्रुतं भवद्विः ।

hy you? The minister says: My-word (what? was it) unto the end heard by you?

तदापि मम संमत्या नायं वियहारंभः । साधुगुणयुक्तो

Then also of me with the approval not this war-commencement. With good-qualities-endowed

इयं हिरण्यगर्भो न वियात्मः । तथा चोक्तं ।

this Hiranyagarbha not to be made war upon. Thus and said:

सत्यार्थो धार्मिकोऽनार्थो भातृसंघातवान्बली ।

The truthful-noble, just, ignoble, of brothers'-numbers possessing, strong,

अनेकयुद्धविजयी संधेयाः सप्त कीर्तिताः ॥२२॥

the in many-battles-victorious, to be conciliated seven (are) declared. (22)

सत्योऽनुपालयेत्सत्यं संधितो नैति विक्रियां ।

The truthful will observe truth; allied not does he go to change;

प्राणवाधे ऽपि सुव्यक्तमार्थो नायात्यनार्थतां ॥२३॥

in life-destruction even very-manifestly the noble not descends to ignobility. (23)

धार्मिकस्याभियुक्तस्य सर्वे एव हि युधते ।

For the just (being) attacked everyone even truly fights,

प्रजानुरागाहर्माद् दुःखोच्छेष्टो हि धार्मिकः ॥ २४ ॥

because of the subjects'-affection justice and with difficulty-to be destroyed surely (is) the just.
(24)

संधिः कार्योऽप्यनार्येण विनाशे समुपस्थिते ।

Alliance to be made also with the ignoble, destruction (having) approached;

विना तस्याश्रयेणान्यः कुर्यात् कालयापनं ॥ २५ ॥

without his assistance the other should make not time-wasting. (25)

संहतत्वाद्यथा वेणुर्निविडः कंटकवृतः ।

Because of the compactness as a bamboo thick by thorns surrounded

न शक्यते समुच्चेदुं भातृसंघातवांस्तथा ॥ २६ ॥

not can be split, the of brothers'-numbers possessing thus. (26)

बलिना सह योद्धव्यमिति नास्ति निर्दर्शनं ।

'The strong with to be fought' thus not is an ordinance,

प्रतिवातं न हि घनः कदाचिदुपसर्पति ॥ २७ ॥

against-the wind not namely a cloud ever goes. (27)

जमदग्ने: सुतस्येव सर्वः सर्वत्र सर्वदा ।

Of Jamadagni's son (Parasú-ráma) as, everyone everywhere at every time

अनेकयुद्धविजयिनः प्रतापादेव भुज्यते ॥ २८ ॥

of the in many-battles-victorious through the splendour already is bowed down. (28)

अनेकयुद्धविजयी संधानं यस्य गच्छति ।

The in many-battles-victorious into the alliance of whom goes,

तत्प्रतापेन तस्याशु वशमायांति शत्रवः ॥ २९ ॥

through his-splendour of him quickly into the power go enemies. (29)

तत्र तावद्दुभिर्गुणेषुपेतः संधेयोऽयं राजा ॥

There then with many virtues endowed to be conciliated this king.

चक्रवाकोऽवदत् । प्रणिधे सर्वत्राववज । सर्वम् वगतं । गत्वा

The Chakravíka said : Spy, everywhere go! All (is) understood. Having gone

पुनरागमिष्यसि । राजा चक्रवाकं पृष्ठवान् । मंचिन्संधेयाः

again thou wilt come back. The king the Chakravíka asked : Minister, not-to be conciliated

कति । ताज्ञीतुमिच्छामि । मंची ब्रूते । देव कथयामि । शृणु ।

how many? Them to hear I desire. The minister says: Sire, I tell. Listen:

बालो वृद्धो दीर्घरोगी तथा ज्ञातिवहिष्कृतः ।

A child, an old man, a long-diseased, likewise one by his relations-spurnt,

भीस्को भीरुजनको लुब्धो लुब्धजनस्थाया ॥ ३० ॥

the timid, one with timid-men, the covetous, one with covetous-men likewise; (30)

विरक्तप्रकृतिष्वैव विषयेष्वतिसक्तिमान् ।

one with disloyal-officers and likewise, one to pleasures over-attached,

अनेकचिह्नमन्तस्तु देवब्राह्मणनिंदकः ॥ ३१ ॥

one of many-opinions-in (his) counsels surely, of gods-and Brāhmans-the reviler; (31)

देवोपहतक्षेव तथा देवपरायणः ।

one by fate-stricken and equally, likewise one to fate-only trusting,

दुर्भिक्ष्यव्यसनोपेतो बलव्यसनसंकुलः ॥ ३२ ॥

one with famine-distress-overwhelmed, one by (his) army's-disorder-embarrassed; (32)

अदेशस्थो बहुरिपुरुषः कालेन यश्च न ।

the not-in (his) place-staying, many-enemies having, ready in time who and not,

सत्यर्थमव्यपेतश्च विंशतिः पुरुषा अमी ॥ ३३ ॥

one from truth-and duty-departing and, twenty men these; (33)

एतैः संधिं न कुर्वीत विगृहीयात् केवलं ।

with these alliance not should he make, he should fight (them) on the contrary only,

एते विगृहमाणा हि क्षिप्रं यांति रिपोर्वशं ॥ ३४ ॥

these fought against namely quickly go into the enemy's power. (34)

बालस्यात्प्रभावत्वाच् लोको योद्धुमिच्छति ।

For a child because of the small-weight not the world to fight desires,

युद्धायुद्धफलं यस्माज्ज्ञातुं शक्तो न बालिशः ॥ ३५ ॥

of fighting-and not fighting-the result because to appreciate able not a child. (35)

उत्साहशक्तिहीनत्वावृद्धो दीर्घामयस्थाया ।

Because of exertion-power's-want an old man, one long-diseased likewise

स्वैरेव परिभूयेते द्वावप्येतावसंशयं ॥ ३६ ॥

by their own (people) even are contemned both together these without-doubt. (36)

सुखोऽद्देही हि भवति सर्वज्ञातिवहिष्कृतः ।

Easily-to be destroyed surely is one by all-relations-spurnt,

त एवैनं विनिघ्नति ज्ञातयस्त्वात्मसात्कृताः ॥ ३९ ॥

they surely him destroy relations, forsooth, his own-made. (37)

भीरुद्युषपरित्यागात्स्वयमेव प्रणश्यति ।

The timid through battle-avoiding of himself already perishes ;

तथैव भीरुपुरुषः संपामे तैर्विमुच्यते ॥ ३८ ॥

thus equally one with timid-men, in battle by them is forsaken. (38)

लुभ्यस्यासंविभागितात् युध्यते ३नुयायिनः ।

For the covetous because of non-distribution not fight the followers ;

लुभ्यानुजीविकैरेष दानभिचैर्निर्हन्त्यते ॥ ३९ ॥

by covetous-attendants he by of gift-deprived is slain. (39)

संत्यज्यते प्रकृतिभिर्विरक्तप्रकृतिर्युधि ।

There is abandoned by the officers one with disloyal-officers in battle ;

सुखाभियोज्यो भवति विषयेष्वतिसक्तिमान् ॥ ४० ॥

easy-to be defeated is one to pleasures over-attached. (40)

अनेकचित्तमंचल्लु भेदो भवति मंचिणा ।

One of many-opinions-in (his) counsels surely to be destroyed is by a minister,

अनवस्थितचित्तत्वात्कार्यतः स उपेष्यते ॥ ४१ ॥

because of (his) unfixed-mindedness in action he is disregarded. (41)

सदा धर्मवलीयस्वाहेवब्राह्मणनिंदकः ।

Always because of religion's-superiority of gods-and Brāhmans-the reviler,

विशीर्यते स्वयं ह्येष दैवोपहतकस्तथा ॥ ४२ ॥

fades away of himself surely he, the by fate-stricken likewise. (42)

संपत्तेष्व विपत्तेष्व दैवमेव हि कारणं ।

'Of success and, of failure and, fate only surely the cause,'

इति दैवपरो ध्यायत्वात्मानम् पि चेष्टते ॥ ४३ ॥

thus the to fate-(only) trusting thinking not himself also exerts. (43)

दुर्भिक्षाव्यसनी चैव स्वयमेव विषीदति ।

One with famine-distressed and surely of himself already sinks ;

बलव्यसनयुक्तस्य योहुं शक्तिर्न जायते ॥४४॥

of one with army's-disorder-embarrassed to fight strength not arises. (44)

अदेशस्यो हि रिपुणा स्वत्पकेनापि हन्यते ।

One not-in (his) place-staying surely by an enemy a very-small one even is slain;

याहो इत्पीयानपि जले गजेंद्रमपि कर्षति ॥४५॥

an alligator very small even in water an elephant-chief even overpowers. (45)

बहुशकुस्तु संचस्तः श्येनमध्ये कपोतवत् ।

The many-enemies having surely frightened in the hawks'-midst pigeon-like

येनैव गच्छति पथा तेनैवाशु विपद्यते ॥४६॥

on which verily he goes way, on that verily quickly he perishes. (46)

अकालसैन्ययुक्तस्तु हन्यते कालयोधिना ।

One untimely-with an army-united forsooth is slain by one in season-fighting,

कौशिकेन हतञ्चोतिनिशीथ इव वायसः ॥४७॥

by the owl with destroyed-eyes at midnight as the crow. (47)

सत्यधर्मव्यपेतेन संदध्याच कटाचन ।

With one from truth-and duty-departing he should ally himself not ever.

स संधितो इष्टसाधुतादृचिराद्याति विक्रियां ॥४८॥

he allied even because of (his) improbity in no-long time goes to change. (48)

अपरमपि कथयामि । संधिवियहयानासनसंशयद्वैधीभावाः

Another also I tell : Uniting-fighting-marching-halting-junction-dividing (are)

षाढुरुणं । कर्मणामारंभोपायः पुरुषद्रव्यसंपद्वे-

six-qualities. Of operations a commencement-expedient, of men-and materials-good state,

शकालविभागो विनिपातप्रतीकारः कार्यसिद्धिष्ठ

of place-and time-division, a disaster's-remedy, action's-accomplishment and (is)

पंचांगो मंचः । सामदानभेददाश्वत्वार उपायाः । उत्साह-

five-membered counsel. Negotiation-bribery-disuniting-open attack four means. Exertion-

शक्तिमेत्तशक्तिः प्रभुशक्तिश्चेति शक्तिचयं । एतस्त्वंमा-

power, counsel-power, a sovereign's-power and, thus power-tried. This all

लोच्य नित्यं विजिगीषवो भवन्ति महांतः ।

having considered constantly going to conquer are the great.

या हि प्राणपरित्यागमूल्येनापि न लभ्यते ।

Which namely for life-sacrifice's-price even not is obtained,

सा श्रीनीतिविदां पश्य चंचलापि प्रधावति ॥४९॥

that fortune of the policy-knowers, behold, fickle though, runs near. (49)

तथा चोक्तं । वित्तं यदा यस्य समं विभक्तं

Thus and said, Wealth when of whom equally distributed,

गृदध्वरः संनिभूतश्च मंचः ।

a secret spy, concealed and counsel,

न चाप्रियं प्राणिषु यो ब्रवीति

not and unkind (words) unto the living who says,

स सागरांतां पृथिवीं प्रशस्ति ॥५०॥

he the ocean-bounded earth rules. (50)

किंतु यद्यपि महामंचिणा गृध्रेण संधानमुपन्यस्तं तथापि

However if also by the great-minister the vulture peace proposed thus even

तेन राजा संप्रति भूतजयदर्पाच्च मंतव्यं । देव

by that king now through the present-victory's-pride not to be thought. Sire,

तदेवं क्रियतां । सिंहलद्वीपस्य महाबलो नाम सारसो राजा-

this thus let be done! Of Sishhaladvipa Mahabala by name the Saras, the king

स्मन्मिचं जंबुद्वीपे कीपं जनयतु । यतः ।

our-friend in Jambu-dvipa a disturbance may raise! For,

सुगुप्तमाधाय सुसंहतेन बलेन वीरो विचरत्वरातिं ।

Great-secrecy practising with a well-composed force a hero marching an enemy

संतापयेद्येन समं सुतप्तस्तप्तेन संधानमुपैति तप्तः ॥५१॥

should harass, in order that equally well-harassed with the harassed an alliance enters the harassed. (51)

राजैवमस्त्विति निगद्य विचित्रनामा वकः सुगुप्तलेखं

By the king 'so be it' thus having said Vichitra-named a crane, a well-concealed-letter

दत्त्वा सिंहलद्वीपं प्रहितः । अथ प्रणिधिरागत्योवाच ।

having given to Sishhaladvipa despatched. Now the spy having approached said:

देव श्रूयतां तत्त्वप्रस्तावः । एवं तत्त्वं गृध्रेणोक्तं ।

Sire, let be listened to the there-transaction! Thus there by the vulture said:

यहेव मेघवर्णस्तु च चिरमुचितः स वेति किं संपेय-

'As, Sire, Meghavarpa there long sojourned, he knows, whether of one to be

गुणयुक्तो हिरण्यगर्भो न वेति । ततोऽसौ राजा

conciliated-with the qualities-endowed Hir. not or' thus. Then he by the king,

समाहूय पृष्ठः । वायस कीदृशोऽसौ हिरण्यगर्भचक्रवाको

having called (him), asked: Crow, what like (is) that Hiranyakarpha, Chakravaka

मंची वा कीदृशः । वायस उवाच । देव हिरण्यगर्भो राजा

the minister or what like? The crow said: Sire, Hiranyakarpha the king (is)

युधिष्ठिरसमो महाशयचक्रवाकसमो मंची न काष्ठवलोद्धते ।

Yudhishthira-like of noble-mind, Chakravaka-like a minister not anywhere is seen.

राजाह । यद्येवं तदा कथम् सौ त्वया वंचितः । विहस्य मेघवर्णः

The king says: If thus, then how he by thee deceived? Smiling Meghavarpa

प्राह । देव ।

said: Sire,

विश्वासप्रतिपन्नानां वंचने का विट्ठपता ।

Of the with confidence-endued in the deception what cleverness?

अंकमारुद्ध्य सुप्रं हि हत्वा किं नाम पौरुषं ॥५२॥

The lap having ascended one asleep for having slain what namely manliness? (52)

नृणु देव । तेन मंचिणाहं प्रथमदर्शन एव ज्ञातः किंतु

Listen, Sire: By that minister I at first-sight already detected; however

महाशयोऽसौ राजा तेन मया विप्रलब्धः । तथा चोरः ।

noble-minded (is) that king, therefore by me deceived. Thus and said:

आत्मीपन्नेन यो वेति दुर्जनं सत्यवादिनं ।

By with himself-comparison who considers the wicked as truth-speaking,

स तथा वंच्यते भूर्त्वाद्ब्रह्मण्यागतो यथा ॥५३॥

he thus is cheated by knaves the Brâhmaṇa with regard to the goat as. (53)

राजोवाच । कथमेतत् । मेघवर्णः कथयति । अस्मि गौतमस्यारण्ये

The king said: How that? Meghavarpa relates: There was in Gautama's forest

प्रस्तुतयज्ञः कस्त्रिद्वाद्ब्रह्मः । स च यज्ञार्थे

having undertaken-a sacrifice some Brâhmaṇa. He and for the sacrifice's-sake

यामांतराच्छागमुपक्रीय स्कंधे नीता गच्छन्

from another-village a goat having bought on the shoulder carrying (it) going

धूर्तेचयेणावलोकितः । ततस्ते धूर्ता यद्येष च्छागः केनापुष्पायेन

by a knave-triad perceived. Then those knaves, 'if that goat by some stratagem

लभ्यते तदा मतिप्रकर्षो भवतीति समालोच्य वृक्षचयतले

is obtained, then wit-superiority is thus having reflected, at a tree-triad's-foot

क्रीशांतरेण तस्य ब्राह्मणस्यागमनं प्रतीक्ष्य पर्षि स्थिताः ।

in a Kroea's-interval of that Brāhmaṇa the approach expecting, by the way stood.

तच्चेन धूर्तेन गच्छन्स ब्राह्मणोऽभिहितः । भो ब्राह्मण

There by one knave going that Brāhmaṇa accosted: Ho, Brāhmaṇa,

किमिति कुकुरः स्कंधेनोष्टते । विप्रेणोक्तं । नायं श्वा

why thus a dog on the shoulder is carried? By the sage said: Not this a dog,

किंतु यज्ञच्छायः । अथानंतरस्थितेनान्येन धूर्तेन तथैवोक्तं ।

but a sacrifice-goat. Now by the further on-standing other knave thus likewise said.

तदाकर्ण्य ब्राह्मणश्छागं भूमी निधाय मुहुर्निः-

That having heard the Brāhmaṇa the goat on the ground having laid, repeatedly

रीक्ष्य पुनः स्कंधे कृता दोलायमानमतिष्ठलितः । यतः ।

having eyed, again on the shoulder having taken, wavering-minded went. For,

मतिदौलायते सत्यं सतामपि खलोक्तिभिः ।

The mind wavers truly of the good even through the knave's-words,

ताभिर्विश्वासितश्चासी मियते चित्रकर्णवत् ॥५४॥

by them made to confide and he dies Chitrakarṇa-like. (54)

राजाह् कथमेतत् । स कथयति । अस्ति कस्मिंश्चिह्नोहेशे मदोत्कटी

The king says: How that? He relates. There is in some forest-spot Madotkata

नाम सिंहः । तस्य सेवकास्त्रयः काको व्याघ्रो जंबुकश्च । अथ

by name a lion. Of him attendants three, a crow, a tiger, a jackal and. Now

तेर्वेमद्धिः कश्चिदुद्धो हृष्टः पृष्ठश्च । कुतो भवानागतः

by them roaming about some camel seen asked and. Whence you approached

सार्थाद्धृष्टः । स चामवृत्तांतम् कथयत् । ततस्तेनीता

from a caravan straying? He and his-history told. Then by them having conducted (him)

सिहे इसी समर्पितः । तेनाभयवाचं दहा चित्रकर्णे इति

to the lion he introduced. By him safety-word having given, 'Chitrakarṇa' thus

नाम कृत्वा स्थापितः । अथ कदाचित्सिंहस्य शरीरवैकल्प्याहृ-

name having made retained. Now once through the lion's body-indisposition

रिवृष्टिकारणाच्चाहारमलभमानास्ते व्यया बभूवः । ततस्त्रैरा-

of much-rain-on account and food not-finding they perplexed became. Then by them

लोचितं । चित्रकर्णमेव यथा स्वामी व्यापादयति तथानुष्ठीयतां ।

considered: Chitrakarṇa verily how the master kills, thus let it be arranged.

किमनेन कंटकभुजा । व्याघ्र उवाच । स्वामिनाभयवाचं दहा-

What with that thorn-eater? The tiger said: By the master, safety-word having given

नुगृहीतस्तुल्यमेवं संभवति । काको ब्रूते । इह समये

(he was) received, therefore how thus is it possible? The crow says: Here on the occasion

परिष्कीणः स्वामी पापमूपि करिष्यति । यतः ।

fading away the master a sin also will commit. For,

त्यजेत्सुधार्ता महिला स्वपुर्वं

There will abandon with hunger-pained a woman her-son,

खादेत्सुधार्ता भुजगी स्वमंडं ।

there will eat with hunger-pained a female serpent her egg;

बुभुष्मितः किं न करोति पापं

the hungry what not does he commit sin?

क्षीणा नरा निष्कर्षणा भवन्ति ॥५५॥

exhausted men pitiless are. (55)

अन्यच्च । मत्तः प्रमत्तसोन्मत्तः आंतः कुद्धी बुभुष्मितः ।

Another and, The intoxicated, the careless and, the insane, the distressed, the enraged, the hungry,

लुच्छी भीरस्त्वरायुक्तः कामुकश्च न धर्मवित् ॥५६॥

the covetous, the timid, the hasty, the libertine and not law-knowing. (56)

इति संचित्य सर्वे सिंहातिकं जग्मुः । सिहेनोक्तं । आहारार्थं

Thus having reflected all the lion-near went. By the lion said: For food's-sake

किंचित्प्राप्न । तैरुक्तं । यत्नादृपि न प्राप्न िंचित् ।

anything obtained? By them said: With pains even not obtained anything.

सिहेनोरुङ्कं । को इधुना जीवनोपायः । काको बदति । देव स्वाधीना-

By the lion said: What now living-means? The crow says: Sire, through the on

हारपरित्यागास्तर्वनाशी इयमुपस्थितः । सिहेनोरुङ्कं । अचाहारः

us-dependant-food's-refusal all-destruction this approached. By the lion said: Here food

कः स्वाधीनः । काकः कर्णे कथयति । चित्रकर्णे इति । सिंहो

what on us-dependant? The crow into the ear says: 'Chitrakarpa' thus. The lion

भूमिं सृष्ट्वा कर्णे स्पृशति । अभयवाचं दत्त्वा

the ground having touched the ears touches (saying): Safety-word having given

पृतो इयमस्माभिः । तत्कथमेवं संभवति । तथा च ।

kept be by us. Then how thus is it possible? Thus and:

न भूप्रदानं न सुवर्णदानं न गोप्रदानं न तथाच्चदानं ।

Not land-gift, not gold-gift, not cow-gift, not thus food-gift,

यथा वदतीह महाप्रदानं सर्वेषु दानेष्वभयप्रदानं ॥५७॥

as they proclaim here a great-gift among all gifts safety-gift.. (57)

अन्यच्च । सर्वकामसमृद्धस्य अश्वमेधस्य यत्फलं ।

Another and, Of a with all-wishes-prosperous Aśvamedha what reward,

तत्फलं लभते सम्यपुक्षिते शरणागते ॥५८॥

that reward one receives, duly (being) defended one for protection-approached. (58)

काको ब्रूते । नासौ स्वामिना आपादयितव्यः किंतुस्माभिरेव ।

The crow says: Not he by the lord to be killed but by us only.

तथा कर्तव्यं यथासौ स्वदेहदानमंगीकरोति । सिंहस्तच्छ्रुत्वा

Thus to be acted that he his-body's-gift offers. The lion that having heard

तूष्णीं स्थितः । ततो इसौ लब्धावकाशः कूटं कृता सर्वानां-

silently stood. Then he (having) found-an opportunity a plot having made all

दाय सिंहांतिकं गतः । अथ काकेनोरुङ्कं । देव यनादृप्याहारो

having taken lion-near gone. Now by the crow said: Sire, with pains even food

न प्राप्तः । अनेकोपवासखिचः स्वामी तदिदानीं मदीयमांसमु-

not found. By much-fasting-exhausted (is) my lord, therefore now my-flesh

पभुज्यतां । यतः ।

let be eaten! For,

स्वामिमूला भवन्त्येव सर्वाः प्रकृतयः खलु ।

The master-as root having are verily all state's members surely;

समूलेष्वपि वृक्षेषु प्रयत्नः सफलो नृणां ॥५१॥

on with-roots (endowed) also trees care (bestowed) fruitful of men. (59)

सिंहेनोक्तं । वरं प्राणपरित्यागो न पुनरीहशि कर्मणि प्रवृत्तिः ।

By the lion said : Better life-abandonment not however in such an action engaging.

जंबुकेनापि तथोक्तं । ततः सिंहेनोक्तं । मैवं । अथ

By the jackal also thus said. Then by the lion said : Not thus ! Now

आग्रेणोक्तं । महेहेन जीवतु स्वामी । सिंहेनोक्तं । न

by the tiger said : Through my-body may live the lord ! By the lion said : Not

कदाचिदेवमुचितं । अथ चित्रकर्णोऽपि जातविश्वासस्त्वचैवा-

ever thus proper ! Now Chitrakarṇa also with created-confidence so just

त्वदानभाह । ततस्त्वचनात्तेन आग्रेणासौ कुशिं विदार्य

self-gift declares. Then upon his-word by that tiger he, the flank having torn open,

आपादितः सर्वैभृष्टितः । अतोऽहं ब्रवीमि । मतिर्दौलायते सत्यम्-
killed by all eaten. Therefore I say : The mind wavers truly

त्वादि । ततस्त्वतीयधूर्तवचनं श्रुता स्वमतिभमं निश्चित्य

&c. Then the third-knave's-word having heard of his-mind's-shakiness being convinced

ज्ञागं त्यक्ता ब्राह्मणः ज्ञात्वा गृहं ययौ । स ज्ञागस्त्वपूर्व-

the goat leaving the Brāhmaṇa having bathed home went. That goat by those

तैर्नीत्वा भक्षितः । अतोऽहं ब्रवीमि । आत्मीपम्येन यो

knaves having taken (it) eaten. Therefore I say : By with himself-comparison who

वेत्तीत्यादि । राजाह । मेघवर्णं कर्तं शत्रुमध्ये त्वया

considers &c. The king says : Meghavarpa, how in the enemies'-midst by thee

चिरमुषितं कर्तं वा तेषामनुनयः कृतः । मेघवर्णं उवाच । देव

long dwelt, how or of them conciliation made ? Meghavarpa said : Sire,

स्वामिकार्यार्थिना स्वप्रयोजनवशाङ्का किं न क्रियते ।

by one the master's-profit-seeking, for one's own-aims'-sake or what not is done ?

पश्य । लोको वहति किं राजन् मूर्धा दग्धुमिधनं ।

Behold : People do they carry (whst?), O king, not on the head to burn (it) fuel ?

स्नालयनपि वृक्षांगिं नदीवेला निकृतति ॥६०॥

Washing also a tree's-foot a river's-current tears (it) down. (60)

तथा चोरं । स्कंधेनापि वहेच्छृङ्कार्यमासाद्य बुद्धिमान् ।

Thus and said : On the shoulder even will carry enemies, an object approaching, the wise,

यथा वृडेन सर्पेण मंदूका विनिपातितः ॥६१॥

as by the old serpent frogs (were) destroyed. (61)

राजाह । कथमेतत् । मेघवर्णः कथयति । अस्ति जीर्णोद्याने

The king says : How that ? Meghavarna relates : There was in an old-garden

मंदविषो नाम सर्पः । सो ऽतिजीर्णतयाहारमप्यन्वेषुमङ्गमः

Mandavisha by name a serpent. That from over-agedness food even to seek unable

सरस्तीरे पतिता स्थितः । ततो दूरादेव केनचिन्मंदूकेन

on a pond's-bank having fallen remained. Then from afar already by some frog

हृष्टः पृष्ठः । किमिति त्वमाहारं नान्विष्टसि । सर्पोऽवदत् ।

seen, asked and : Why thus thou food not dost seek ? The serpent said :

गच्छ भद्र मम मंदभाग्यस्य प्रश्नेन किं । ततः संजात-

Go, my dear ! Of me ill-fated with questioning what ? Then with roused-

कौतुकः स च भेकः सर्वथा कथ्यतामित्याह । सर्पोऽप्याह ।

curiosity that also frog 'wholly let it be told !' thus says. The serpent also says :

भद्र ब्रह्मपुरवासिनः श्रीचियस्य कौंडिन्यस्य पुच्छी विंशतिवर्षीयः

My dear, of an in Brahmapura-living Srotriya Kaundinya the son twenty-years old

सर्वगुणसंपन्नो दुर्देवान्मम नृशंसस्वभावाहृष्टः । तं

with all-virtues-endowed from ill-fate of me through the cruel-nature bitten. That

पुच्छं सुशीलनामानं मृतमालोक्य मूर्हितः कौंडिन्यः पृथिव्यां लुलोढः ।

son Sudha-named dead having seen fainting Kaundinya on the ground rolled.

अनन्तरं ब्रह्मपुरवासिनः सर्वे वांधवास्तुचागत्योपविष्टाः ।

Thereupon Brahmapura-inhabiting all relations there having approached sat down.

तथा चोरं । उत्सवे असने युद्धे दुर्भिक्षे राष्ट्रविष्टवे ।

Thus and said : At a festival, in distress, in battle, in famine, in realm-tumult,

राजद्वारे शमशाने च यस्त्विष्टति स वांधवः ॥६२॥

at the king's-door, on the cemetery and who remains, he a relation. (62)

तत्र कपिलो नाम स्नातको इवदत् । अरे कौंडिन्य मूढो

There Kapila by name, a householder, said: Alas, Kaundinya, infatuated

इसि तेनैवं विलपसि ।

thou art, therefore thus thou lamentest.

नृणु । त्रीडीकरोति प्रथमं यथा जातमनित्यता ।

Listen: To the bosom folds first as a child perishableness,

धार्षीव जननी पश्चात्तथा श्रीकस्य कः क्रमः ॥६३॥

a nurse as, the mother afterwards, therefore for sorrow what course? (63)

क गताः पृथिवीपालाः ससन्यबलवाहनाः ।

Where (are) gone the earth-protectors with-armies-power-chariots,

वियोगसाक्षिणी येषां भूमिरद्यापि तिष्ठति ॥६४॥

departure-witnessing of whom the earth to-day even stands? (64)

अपरं च । कायः संनिहितापायः संपदः पदमापदां ।

Another and, The body has destruction-close to it, happiness the place for misfortunes,

समागमाः सापगमाः सर्वमृत्पादि भंगुरं ॥६५॥

meeting with-departure (connected), everything born (is) frail. (65)

प्रतिक्षणमयं कायः श्रीयमाणी न लक्ष्यते ।

Every moment this body wasting away not is perceived,

आमकुंभ इवांभःस्यो विशीर्णः सन्धिभाव्यते ॥६६॥

a crude-jar as in water-standing; dissolved being, it is discovered. (66)

आसन्नतरतामेति मृत्युर्ज्ञतोर्दिने दिने ।

To closer proximity goes death of a living being day by day,

आधातं नीयमानस्य बध्यस्येव पदे पदे ॥६७॥

of a to slaughter being led culprit as step by step. (67)

अनित्यं यौवनं रूपं जीवितं द्रव्यसंचयः ।

Uncertain (is) youth, beauty, life, of goods-a store,

ऐश्वर्ये प्रियसंवासो मुख्येत्तच न पंडितः ॥६८॥

sovereignty, friends'-society; fascinated should be there not the wise. (68)

यथा काढुं च काढुं च समेयातां महोदधी ।

As a plank and a plank and may meet on the mighty-water-receptacle,

समेत्य च व्यपेयातां तद्बृत्तसमागमः ॥६९॥

having met and may part, thus of beings-the meeting. (69)

यथा हि पथिकः कश्चिद्धायामाश्रित्य तिष्ठति ।

As namely wanderer some to shade baving resorted halts,

विश्रम्य च पुनर्गच्छेत्पृष्ठतसमागमः ॥७०॥

having rested and again will go, thus of beings-the meeting. (70)

अन्यद् । पञ्चभिर्निर्मिते देहे पञ्चतं च पुनर्गते ।

Another and, On the of five (elements) composed body, to the five's state and again gone,

स्वां स्वां योनिमनुप्राप्ते तत्र का परिदेवना ॥७१॥

its its birthplace having found, there what lamentation. (71)

यावतः कुरुते जंतुः संबंधान्मनसः प्रियान् ।

As many makes a creature connections to the mind dear,

तावतोऽपि निखन्यते हृदये शोकशंकवः ॥७२॥

so many also are ingrafted in the heart sorrow-thorns. (72)

नायमत्यंतसंवासी लभ्यते येन केनचित् ।

Not this perpetual-association is found by anyone whomsoever

अपि स्वेन शरीरेण किमुतान्येन केनचित् ॥७३॥

even with his own body, how much less with else anyone! (73)

अपि च । संयोगो हि वियोगस्य संसूचयति संभवं ।

Also and, Connection namely of separation indicates the origin,

अनतिक्रमणीयस्य जन्म मृत्योरिवागमं ॥७४॥

of the inevitable birth of death as the approach. (74)

आपातरमणीयानां संयोगानां प्रियैः सह ।

Of for the moment-delightful connections friends with,

अपश्यानामिवाचानां परिणामोऽतिदाहणः ॥७५॥

of unwholesome as foods, the end (digestion) over-painful. (75)

अपरं च । वज्रंति न निवर्तते श्रोतांसि सरितां यथा ।

Another and, There run on, not return, the waves of rivers as,

आयुरादाय मर्यानां तथा रात्रहनी सदा ॥७६॥

the life taking away of mortals thus night-and day always. (76)

सुखास्वादपरो यस्तु संसारे सत्समागमः ।

In happiness-enjoyment-only consisting which truly in the world with the good-association,

स वियोगावसानत्वाहुःखानां धुरि युज्यते ॥७७॥

that from (its) in separation-ending of troubles in the yoke is joined. (77)

अत एव हि नेच्छ्रद्धति साधवः सत्समागमं ।

Therefore only namely not wish the virtuous with the good-association,

यद्वियोगासिलूनस्य मनसो नास्ति भेषजं ॥७८॥

because of the with separation's-sword-cut heart not is a remedy. (78)

सकृतान्यपि कर्माणि राजभिः सगरादिभिः ।

Well-performed even works by the kings Sagara &c.,

अथ तान्येव कर्माणि ते चापि प्रलयं गताः ॥७९॥

then those very works they and also to destruction gone. (79)

संचिंत्य संचिंत्य तमुपदंडं मृत्युं मनुष्यस्य विचक्षणस्य ।

Having reflected having reflected on that stern-sceptred Death, of a man intelligent

वर्षाद्वुसिक्ता इव चर्मवंधाः सर्वे प्रयत्नाः शिथिलीभवन्ति ॥८०॥

with rain-water-sprinkled as leather-straps all efforts relaxed-become. (80)

यामेव रात्रिं प्रथमामुपैति गर्भे निवासं नरवीरलोकः ।

On which just night first takes up in the womb (his) abode a human-hero,

ततः प्रभृत्यस्वलितप्रयाणः स प्रत्यहं मृत्युसमीपमेति ॥८१॥

thence forward with unfaltering-progress be daily death-near goes. (81)

अतः संसारं विचारय । शोकोऽयमज्ञानस्य प्रपञ्चः । पश्य ।

Therefore the world consider! Sorrow this of ignorance display. Behold:

अज्ञानं कारणं न स्याद्वियोगो यदि कारणं ।

Ignorance the cause not (if) were, separation if the cause,

शोको दिनेषु गच्छत्सु वर्धतामप्याति किं ॥८२॥

sorrow, days passing on, should increase; it departs why? (82)

तदृत्तमानमनुसंधेहि । शोकचर्चा परिहर । यतः ।

Therefore here thyself compose! Sorrow-searching avoid! For,

अकांडपातजातानां गाचाणां मर्ममेदिनां ।

Of the not-by arrow-fall-produced of the limbs the joints-cutting

गाढशोकप्रहाराणाम् चितैव महीषधी ॥८३॥

deep-sorrow's-blows not-reflection only the great-remedy. (83)

ततस्तु उच्चनं निशम्य प्रबुद्ध इव कौंडिन्य उत्थायावृतीत् ।

Then his-word having heard awakened as it were Kaundinya rising said :

तदूलमिदानी गृहनरकवासेन । वनमेव गच्छामि ।

Then enough now with in a house-bell-dwelling. To the wood surely I go.

कपिलः पुनराह ।

Kapila again says :

वने ऽपि दोषाः प्रभवन्ति रागिणां

In a wood even evils arise of the passionate,

गृहे ऽपि पञ्चेन्द्रियनियहस्तपः ।

in a house even the five-organs'-restraint (is) penance;

अकुत्सिते कर्मणि यः प्रवर्तते

in unblemished action who engages,

निवृत्तरागस्य गृहं तपोवनं ॥८४॥

of one with restrained-passions the house (is) a penance-wood. (84)

यतः । दुःखितो ऽपि चरेद्भर्मे यत्र कुचाश्रमे रतः ।

For, The afflicted also should observe the law in any whatsoever order of life delighting

समः सर्वेषु भूतेषु न लिङं धर्मकारणं ॥८५॥

equal unto all beings; not (is) an (external) mark of virtue-a cause. (85)

उक्तं च । वृत्त्यर्थं भोजनं येषां संतानार्थं च मैथुनं ।

Said and, For life's-sake the food of whom, for offspring's-sake and love,

वाक्सत्यवचनार्थाय दुर्गाणयपि तरंति ते ॥८६॥

speech for true-words'-sake, difficulties also overcome they. (86)

तथा हि । आत्मा नदी संयमपुण्यतीर्था

Thus namely, The soul (is) a river having restraint-as holy-bathing places,

सत्योदका शीलतटा दयोर्मिः ।

truth-as water, character-as banks, tenderness-as waves;

तत्राभिषेकं कुरु पांडुपुत्र

there ablution make, O Pāṇḍu-son !

न वारिणा शुद्धति चांतरात्मा ॥८७॥

not through water is purified also the inward-soul. (87)

विशेषतश्च । जन्ममृत्युजराव्याधिवेदनाभिहृपतुतं ।

Especially and, With birth-death-old age-illness-pain overwhelmed

संसारमिममुत्पन्नमसारं त्यजतः सुखं ॥८८॥

world this produced sapless of the quitting happiness. (88)

यतः । दुःखमेवाज्ञि न सुखं यस्मात्तुपलक्ष्यते ।

For, Pain only exists, not ease, because this is observed,

दुःखार्तस्य प्रतीकारे सुखसंज्ञा विधीयते ॥८९॥

on a pain-sufferer's remedy of ease-the name is bestowed. (89)

कौंडिन्यो ब्रूते । एवमेव । ततोऽहं तेन शोकाकुलेन ब्राह्मणेन

Kaupñdinya says: So just. Then I say that sorrow-afflicted Brâhman

शप्तो यद्याग्रभ्य मंडूकानां वाहनं भविष्यसीति । कपिलो ब्रूते ।

cursed, that 'to-day beginning of frogs a vehicle thou shalt be' thus. Kapila says:

संप्रत्युपदेशासहिष्णुर्भवान् । शोकाविष्टं ते हृदयं । तथापि

At present advice-not bearing you. With sorrow-filled of thee the heart. Thus even

कार्यं शृणु ।

what to be done bear:

संगः सर्वात्मना त्याज्यः स च त्यक्तुं न शक्तते ।

Society with all-the mind to be shunned, that if be shunned not can,

स सद्ग्निः सह कर्तव्यः सतां संगो हि भेषजं ॥९०॥

that the good with to be made; of the good the society namely a medicine. (90)

अन्यच्च । कामः सर्वात्मना हेयः स चोद्धातुं न शक्तते ।

Another and, Love with all-the soul to be quitted, that if be quitted not can,

स्वभार्या प्रति कर्तव्यः सैव तस्य हि भेषजं ॥९१॥

one's-wife towards to be made, she only of that namely a medicine. (91).

एतच्छूता स कौंडिन्यः कपिलोपदेशमृतप्रशांतशोकानलो

This having heard that Kaupñdinya by Kapila's-advice-nectar-being allayed-(his) sorrow-fire

यथाविधि दंयहणं कृतवान् । अतो ब्राह्मणशापान्मंडूकान्

according-to rule staff-taking made. Therefore through the Brâhman's curse frogs

वोदुमच तिष्ठामि । अनंतरं तेन मंडूकेन गता मंडूकनाथस्य
 to carry here I stay. Thereupon by that frog, having gone, of the frog-lord
 जालपादनाम्बोऽये तत्कथितं । ततोऽसावागत्य मंडूकनाथस्तस्य
 Jālapāda-named in front that related. Then that having approached frog-lord of that
 सर्पस्य पृष्ठमारुद्धवान् । स च सर्पस्तु पृष्ठे कृत्वा
 serpent the back ascended. That and serpent bim on (his) back placing
 चिचपदक्रमं बधाम । परेद्युष्टलितुमसमर्थं तं मंडूकनाथायी
 at a wondrous-pace roamed about. The following-day to go unable him the frog-lord
 ऽवदत् । किमद्य भवान्मन्दगतिः । सर्पो बूते । देव आहारविरहाद्-
 addressed: Why to-day you slowly-going? The serpent says: Sire, from food-want
 समर्थोऽस्मि । मंडूकनाथोऽवदत् । अस्मदाद्यया मंडूकान्त्वभक्षय । ततो
 unable I am. The frog-lord said: By our-command frogs eat! Then
 गृहीतोऽयं महाप्रसाद इत्युक्ता क्रमशो मंडूकान्त्वादितवान् । अतो
 accepted this great-favour' thus saying by degrees the frogs he ate. Then
 निर्मटूकं सरो विलोक्य मंडूकनाथोऽपि तेन खादितः । अतो
 void of frogs the pond seeing the frog-lord also by him eaten. Therefore
 ऽहं ब्रवीमि । स्वंपेनापि वहेऽच्छूनित्यादि । देव यात्रिदानी
 I say: On the shoulder even will carry enemies &c. Sire, let go now
 पुरावृत्ताख्यानकथनं । सर्वथा संधेयोऽयं हिरण्यगर्भो
 former-events'-stories'-telling! 'By all means to be conciliated this Hiranyagarbha
 राजा संधीयतामिति मे मतिः । राजोवाच । की ऽयं
 king let be made peace with' thus of me the opinion, The king said: What this
 भवती विचारः । यतो जितस्तावद्यमस्माभिस्ततो यद्यस्मत्सेवया
 of you thought? Since defeated first be . by us, therefore if in our-vassalage
 वसति तदास्तां नो चेद्दिगृह्णतां । अचांतरे
 he dwells, then may be remain, not if, let him be attacked! There meanwhile,
 जंबुद्वीपादागत्य शुकेनोऽस्ति । देव सिंहलबीपस्य सारसो
 from Jambudvipa having arrived, by the parrot said: Sire, of Sūhbaladvipa the Sārasa
 राजा संप्रति जंबुद्वीपमाक्रम्यावतिष्ठते । राजा ससंभ्रमं
 king now Jambudvipa having invaded remains (there). The king with-confusion

ब्रूते । किं किं । शुकः पूर्वोक्तं कथयति । गृध्रः स्वागतम्-
 says: What? what? The parrot the before-said relates. The vulture to himself
वाच । साधु रे चक्रवाक मंचिन्सर्वैङ्ग साधु साधु । राजा
 said: Well, O Chakravāka minister Sarvajīva, well, well. The king
सकोपमःह । आस्तां तावद्यं । गत्वा तमेव समूलम्-
 with-anger says: Let remain then this one! Having gone that one surely with-root
मूलयामि । दूरदर्शी विहस्याह ।

I root up. Dūradarśin smiling says:

न शरन्मेघवत्कार्यं वृथिव घनगर्जितं ।

Not autumn-cloud-like to be made in vain only cloud-thundering;

परस्यार्थमनर्थं वा प्रकाशयति नो महान् ॥१२॥
 to an enemy profit loss or reveals never the great. (92)

अपरं च । एकदा न विगृहीयाऽहूनाजाभिधातिनः ।
 Another and, At once not should fight many a king adversaries,

सदर्पोऽप्युरगः कीटैर्वहुभिर्नाशयते ध्रुवं ॥१३॥

a proud even serpent by insects many is made to perish surely. (93)

देव किमिति विना संधानं गमनमस्ति । यतस्तदास्मतपश्चात्
 Sire, why thus without concluding peace marching is? For then behind our-back
प्रकोपोऽनेन कर्तव्यः । अपरं च ।
 disturbance by this one to be made. Another and,

योऽर्थतत्त्वमविजाय क्रोधस्त्वैव वशं गतः ।

Who a thing's-true state not-having ascertained of anger verily into the power gone,

स तथा तप्ते मूढो ब्राह्मणो नकुलाद्यथा ॥१४॥

he thus is pained fool, the Brāhmaṇa on account of the ichneumon as. (94)

राजाह । कथमेतत् । दूरदर्शी कथयति । अस्त्युज्जयिन्यां माधवो
 The king says: How that? Dūradarśin relates: There is in Ujjayini Mādavas
नाम विप्रः । तस्य ब्राह्मणी प्रसूता बालापत्यस्य रक्षार्थं
 by name a Brāhmaṇa. Of him the wife having born, of the young-child for protection's-sake
ब्राह्मणमवस्थाप्य स्नातुं गता । अथ ब्राह्मणाय राजः पार्वण-
 the Brāhmaṇa having left, to bathe gone. Now to the Brāhmaṇa the king's monthly-

आङ्ग दातुमाहानमागतं । तच्छुत्वा ब्राह्मणः सहज-

Sräddha to give an invitation came. That having heard the Brähman from his natural-

दारिद्रादृचिंतयत् । यदि सत्वरं न गच्छामि तदन्यः कश्चिच्छुत्वा
poverty reflected: If with-haste not I go then else somebody having heard

आङ्ग यहीष्टति । यतः ।

the Sräddha will take. For,

आदानस्य प्रदानस्य कर्तव्यस्य च कर्मणः ।

Of a receipt, of a gift, of to be done and work

क्षिप्रमृक्रियमाणस्य कालः पिबति तद्रसं ॥१५॥

*speedily not-being done time drinks its-essence. (95)

किंतु बालकस्याच रक्षको नास्ति । तत्किं करोमि । यातु

However of the child here a guardian not is. Then what do I? Well!

चिरकालपालितमिमं नकुलं पुचनिर्विशेषं बालकरक्षायां

a long-time-cherished this ichneumon from a son-without difference in the child's-protection

अवस्थाय गच्छामि । तथा कृत्वा गतः । ततस्तेन नकुलेन

having placed I go. Thus having done (he) departed. Then by that ichneumon

बालकसमीपमागच्छन्तुण्णसर्पो हृष्टा व्यापाद्य

to the child's-proximity approaching a black serpent, having seen, having killed,

कोपात्संडं खंडं कृत्वा खादितः । ततो इसौ नकुलो ब्राह्मणम्-

from anger part part having made, devoured. Then that ichneumon the Brähman

यांतम् वलोक्य रक्तविलिभमुखपादः सत्वरमुपागम्य

coming near seeing with blood-smeared-mouth-and feet with-haste having approached

तच्चरणयोर्लुलोढ । ततः स विप्रस्तुथाविधं तं हृष्टा बालको

at his-feet rolled. Then that Brähman in such-a state him having seen, 'the child

इनेन खादित इत्यवधार्य नकुलं व्यापादितवान् । अनंतरं यावद्-

by him eaten' thus inferring the ichneumon killed. Afterwards while

पसृत्यापत्वं पश्यति ब्राह्मणस्तावद्वालकः सुस्थः सर्पश्

approaching at the child looks the Brähman, then the child healthy the serpent and

व्यापादितस्त्रिष्ठति । ततस्तमुपकारकं नकुलं निरीक्ष्य भावित-

killed lies. Then that as a benefactor ichneumon having recognized with reflecting-

चेता: स परं विषादमङ्गमत् । अतोऽहं ब्रवीमि । योऽर्थतत्त्वम्-
mind he to extreme grief went. Therefore I say: Who a thing's-a-true state
विजायेत्यादि । अपरं च ।

not-having ascertained &c. Another and,

कामः क्रोधस्तथा मोहो लोभो मानो मदस्तथा ।

Lust, anger, likewise infatuation, covetousness, pride, intoxication likewise,

षड्गमुत्सृजेदेनमस्मिंस्त्यक्ते सुखी नृपः ॥९६॥

of six-collection should he avoid this; this (being) shunned happy a prince. (96)

राजाह । मन्त्रिक्रेष ते निश्चयः । मन्त्री ब्रूते । एवमेव ।

The king says: Minister, (is) this thy conviction? The minister says: So just.

यतः । स्मृतिश्च परमार्थेषु वितर्कोऽज्ञाननिश्चयः ।

For, Recollection and, in important-matters deliberation, knowledge-conviction,

दृढता मन्त्रगुप्तिश्च मन्त्रिणः परमो गुणः ॥९७॥

firmness, counsel-concealment and a minister's highest quality. (97)

तथा च । सहसा विद्धीत न क्रियां

Thus and, With rashness one should perform not an action,

अविवेकः परमापदां पदं ।

inconsiderateness of the greatest-misfortunes the foundation;

वृणते हि विमृश्यकारिणः

there choose namely one after deliberation-acting

गुणलब्धाः स्वयमेव संपदः ॥९८॥

through virtues-charmed of themselves already fortunes. (98)

तहैव यद्दिदानीमस्मद्वचनं क्रियते तदा संधाय गम्यतां ।

Therefore Sire, if now our-word is done then having made peace let be gone!

यतः । यद्यप्युपायाश्वत्वारो निर्दिष्टः साध्यसाधने ।

For, If also means four pointed out of what is to be accomplished-in the accomplishment

संख्यामाचं फलं तेषां सिद्धिः साक्षि अवस्थिता ॥९९॥

number-merely (is) the fruit of them; success in negotiation grounded. (99)

राजाह । कथमेवं संभवति । मन्त्री ब्रूते । देव सत्तरं भविष्यति ।

The king says: How thus is it possible? The minister says: Sire, with-haste it will be.

यतः । अज्ञः सुखमाराध्यः सुखतरमाराध्यते विशेषज्ञः ।

For, An ignorant easy to be conciliated, more easily is conciliated the difference-knowing,

ज्ञानलवदुर्विदग्धं ब्रह्मपि नरं न रंजयति ॥ १०० ॥

a with knowledge-particles-badly-imbued Brahmi even man not conciliates. (100)

विशेषतश्चायं धर्मज्ञो राजा सर्वज्ञो मंची च । ज्ञातमे-

Especially and this duty-knowing king Sarvajña ('all-knowing') minister and. Perceived

तन्मया पूर्वे मेघवर्णवचनात्कृतकार्यसंदर्शनात् । यतः ।

this by me before from Megh.'s-word, from the by him-done-action's-perception and. For,

कर्मानुभेयाः सर्वच परोक्षगुणवृत्तयः ।

From actions-to be inferred (is) everywhere of those of unknown-qualities-the conduct

तस्मात्परोक्षवृत्तीनां फलैः कर्मानुभाव्यते ॥ १०१ ॥

therefore of those of unknown-conduct by the results the action is perceived. (101)

राजाह । अलमुहरोक्तरेण । यथाभिप्रेतमनुष्टीयतां ।

The king says: Enough with answers-and replies! As-intended let it be accomplished!

एतन्मन्त्रयित्वा गृध्रो महामंची तत्र यथार्हं कर्तव्यमि-

This having advised the vulture the great-minister. 'there us-proper to be acted,

त्युक्ता दुर्गाभ्यन्तरं चलितः । ततः प्रणिधिवकेनागत्य

thus having said to the fort's-interior gone. Then by the spy-crane having approached

राज्ञो हिरण्यगर्भस्य निवेदितं । देव संधिं कर्तुं महामंची

to king Hiranyagarbha made known: Sire, peace to make the great-minister

गृध्रो ऽस्मत्समीपमागच्छत् । राजहंसो वृते । मंचिन्पुनः

the vulture to our-neighbourhood approached. The flamingo says: Minister, again

संबंधिना केनचिद्ब्रागंतव्यं । सर्वज्ञो विहस्याह ।

by a conspirator some here will be approached. Sarvajña smiling says:

देव न शंकास्पदमेतद्यतोऽसौ महाशयो दूरदर्शी । अथवा

Sire not fear-foundation this, for that noble-minded Dūrدار्दर्शी. But

स्थितिरियं मन्दमतीनां । कदाचिच्छक्तैव न क्रियते

the habit this of the slow-minded: Sometimes fear at all not is made,

कदाचित्सर्वच शंका । तथा हि ।

sometimes everywhere fear. Thus namely,

सरसि वहुशस्ताराच्छायेक्षणात्परिवंचितः

On a pond often through star-images'-perception deceived

कुमुदविटपान्वेषी हंसो निशास्त्रविचक्षणः ।

a lotus-shoots-seeking goose at night, unwise,

न दशति पुनस्त्वाराशंकी दिवापि सितोत्पलं

not eats again stars-fearing by day also the white-lotus;

कुहकचकिती लोकः सत्ये अप्यायम् पेषते ॥ १०२ ॥

by knaves-frightened the world in the honest even danger suspects. (102)

दुर्जेनदूषितमनसः सुजनेष्वपि नास्ति विश्वासः ।

Of one with hy wicked men-spoiled-mind in good-men also not is confidence;

बालः पायसदृधो दध्यपि फूलूत्य भक्षयति ॥ १०३ ॥

a child with milk-burnt curd also, having blown upon it, eats. (103)

तदेव यथाशक्ति तत्पूजार्थे रत्नोपहारादिसामयी

Therefore Sire, according-to-power for his-honour's-sake of jewel-presents-&c.-a sum

सुसज्जीक्रियतां । तथानुषिते सति स गृहो मंची दुर्ग-

let quite-ready-be made! Thus accomplished being that vulture minister from the

चाराचक्रवाकेणोपगम्य सन्कृत्यानीय राजदर्शनं

fort's-gate by the Chak., having gone up, having saluted, having conducted king's-sight

कारितो दक्षासने चोपविष्टः । चक्रवाक उवाच । युष्मदायत्तं

caused to make on a proffered-seat and seated. The Chakravaka said: On you-dependant

सर्वे । स्वेच्छयोपभुज्यतामिदं राज्यं । राजहंसी ब्रूते । एवमेव ।

(is) all. At your-wish let be enjoyed this kingdom! The flamingo says: So just.

दूरदर्शी कथयति । एवमैवैतत्किंत्विदानी बहुप्रपञ्चवचनं निष्प्रयोजनं ।

Dūradarśin says: So just (is) this, 'bot at present much-illusion-speech useless,

यतः । लुभ्यमर्थेन गृह्णीयात्स्त्वयमंजलिकर्मणा ।

For, The covetous with money he should win, the stern with supplication,

मूर्खे छंटोऽनुवृत्तेन याधात्त्व्येन पंडितं ॥ १०४ ॥

a fool with wish-compliance, with truthfulness the wise. (104)

अन्यच्च । सद्गावेन हरेन्मित्रं संधमेण तु बांधवान् ।

Another and, With good-character he should win a friend, with reverence however relations,

स्त्रीभृत्यौ दानमानाभ्यां दाक्षिणेनेतराञ्जनान् ॥१०५॥

a woman-and attendant with gift-and honour, with courtesy other persons. (105)

तदिदानीं संधाय गम्यतां । महाप्रतापचित्रवर्णे राजा ।

Therefore now having made peace let be gone! Of great-splendour Chitravarpa the king.

चक्रवाको ब्रूते । यथा संधानं कार्यं तदप्युच्यतां ।

The Chakravika says: How peace-conclusion to be made, that also let be told!

राजहंसी ब्रूते । कति प्रकाराः संधीनां संभवंति । गृष्णो ब्रूते ।

The flamingo says: How many sorts of alliances are possible? The vulture says:

कथयामि । श्रूयतां ।

I tell. Let be listened:

बलीयसभियुक्तस्तु नृपो नान्यप्रतिक्रियः ।

By a stronger one attacked however a king not having another-remedy

आपत्तः संधिमन्विच्छेलुर्वाणः कालयापनं ॥१०६॥

distressed peace should seek, causing delay of time. (106)

कपाल उपहारस्त्र संतानः संगतस्त्रया ।

Kapala, Upahara and, Santana, Saṅgata likewise,

उपन्यासः प्रतीकारः संयोगः पुरुषांतरः ॥१०७॥

Upanyaśa, Pratikāra, Sañhyoga, Purushāntara, (107)

अहृष्टनर आदिष्ट आत्मादिष्ट उपयहः ।

Adṛishṭanara, Ādiṣṭha, Ātmādiṣṭha, Upagraha,

परिक्रयस्त्रयोच्छन्तस्त्रया च परभूषणः ॥१०८॥

Parikraya, Likewise Uchchhanna, Likewise and Parabhūṣhaṇa, (108)

स्त्रंधोपनेयः संधिष्ठ षोडशेते प्रकीर्तिताः ।

the Skandhopaneyā alliance and, sixteen these proclaimed;

इति षोडशकं प्राहुः संपिं संधिविचक्षणाः ॥१०९॥

thus sixteenfold proclaim alliance the with alliances-conversant. (109)

कपालसंधिविद्वेयः केवलं समसंधितः ।

The Kapala-alliance to be known simply as (made) through equal-alliance,

संप्रदानाङ्गवति य उपहारः स उच्यते ॥११०॥

through a gift is which, Upahara that is called. (110)

संतानसंधिर्विजेयो दारिकादानपूर्वकः ।

The Santāna-alliance to be known as by a daughter's-gift-preceded;

सहित्सु संगतः संधिमैचीपूर्वे उदाहृतः ॥१११॥

with the good however Sahgata the alliance, by friendship-preceded (is) named; (111)

यावदायुःप्रमाणसु समानार्थप्रयोजनः ।

(it is) as long as-life-lasting surely at the same-objects-aiming

संपत्तौ वा विपत्तौ वा कारणीयो न भिद्यते ॥११२॥

in prosperity either in adversity or by causes which not is broken. (112)

संगतः संधिरेवाम प्रकृटतासुवर्णवत् ।

The Sahgata alliance only this from (its) superiority (is) gold-like;

तथान्यैः संधिकुशलैः कांचनः स उदाहृतः ॥११३॥

thus by others in alliances-skilled Kāshchana (golden) that (is) named. (113)

आत्मकार्यस्य सिद्धिं तु समुद्दिश्य क्रियेत यः ।

One's own-object's accomplishment however pointing out is made which,

स उपन्यासकुशलैरुपन्यास उदाहृतः ॥११४॥

that by the with the Upanyāsa-conversant Upanyāsa (is) named. (114)

मयास्योपकृतं पूर्वे ममाप्येष करिष्यति ।

'By me to him service rendered before, to me also he will render (it)'

इति यः क्रियते संधिः प्रतीकारः स उच्यते ॥११५॥

thus which is made alliance, Pratikāra that is called. (115)

उपकारं करोम्यस्य ममाप्येष करिष्यति ।

A service I render to him, to me also he will render (it),

अयं चापि प्रतीकारो रामसुयीवयोरित्व ॥११६॥

this and also (is) Pratikāra, of Rāma-and Sugrīva ss. (116)

एकार्थी सम्यगुदिश्य क्रियां यच हि गच्छति ।

Of one-aim properly pointing out an action where namely one goes,

सुसंहितप्रमाणसु स च संयोग उच्यते ॥११७॥

of well-united-anthority surely that and Sasyoga is called. (117)

आवयीयोधमुख्यैसु मर्दयः साध्यतामिति ।

'Of us two by the warrior-chiefs truly my-object let be accomplished' thus

यस्मिन्प्रणाल्यु क्रियते संधिः पुरुषांतरः ॥११६॥

in which a payment surely is made that alliance (is) Purushāntara. (116)

त्वयैकेन मदीयो ऽर्थः संप्रसाध्यस्त्वसाविति ।

'By thee alone my affair to be accomplished surely this' thus

यच शत्रुः पर्णं कुर्यात्सोऽहमपुरुषः स्मृतः ॥११७॥

where an enemy payment must make, that (is) Adrishtapurusha recorded. (117)

यच भूम्येकदेशेन परेण रिपुदृजितः ।

Where with a land's-part as fine an enemy powerful

संधीयते संधिविद्धिः स चादिष्ट उदाहृतः ॥१२०॥

is made peace with, by alliance-knowers that and Ādīshṭa (is) recorded. (120)

स्वसैन्येन तु संधानमात्मादिष्ट उदाहृतः ।

Through one's own-army however peace-conclusion Ātmādīshṭa (is) named;

क्रियते प्राणरक्षार्थं सर्वदानादुप्रयहः ॥१२१॥

it is made for life-protection's-sake through total-surrender Upagraha. (121)

कोषांशेनार्थकोषेण सर्वकोषेण वा पुनः ।

with a treasure's-part, with half-the treasure, with the whole-treasure or again

शिष्टस्य प्रतिरक्षार्थं परिक्रय उदाहृतः ॥१२२॥

of the remainder for preservation's-sake Parikraya (is) named. (122)

भुवां सारवतीनां तु दानादुच्छन्न उच्यते ।

Of lands excellent however through the surrender Uchchhanna it is called;

भूम्युत्थफलदानेन सर्वेण परभूषणः ॥१२३॥

through the on the ground-growing-fruits'-surrender entire Parabhūṣhaṇa. (123)

परिच्छिन्नं फलं यच प्रतिस्ळेन दीयते ।

Measured fruit where on every-shoulder is offered,

स्कंधोपनेयं तं प्राहुः संधिं संधिविचक्षणाः ॥१२४॥

Skandhopaney that proclaim alliance the with alliances-conversant. (124)

परस्परोपकारस्तु मैत्री संबंधकस्तथा ।

Mutual-assistance surely, friendship, relationship likewise,

उपहारस्य विज्ञेयाश्चत्वारस्यैव संधयः ॥१२५॥

the with presents concluded and to be known as four also only alliances. (125)

एक एवोपहारस्तु संधिरेव मतो मम ।

The one only with presents concluded however alliance truly (is) approved by me,

उपहारविभेदास्तु सर्वे मैत्रविवर्जिताः ॥१२६॥

from the with presents concluded-differing however all (are) of friendship-destitute. (126)

अभियोक्ता बलीयस्वादलभ्या न निर्वर्तते ।

An assailant because of his greater strength not-having gained not returns,

उपहाराद्वेते तस्मात्संधिरन्यो न विद्यते ॥१२७॥

present without therefore alliance other not is known. (127)

राजाह । भवतो महांतः पंडिताश्च । तद्वास्माकं यथाकार्यमु-

The king says: You (are) great wise and. Therefore here to us as-to be acted

पदिश्यतां । मंची बूते ।

let be taught! The minister says:

आः किमेवमुच्यते । आधिष्ठाधिपरीतापादृद्य श्वो वा विनाशिने ।

Ah, why thus is spoken? Through sorrow-and disease-pain to-day to-morrow or perishing

को हि नाम शरीराय धर्मापेतं समाचरेत् ॥१२८॥

Who truly namely for the body a from justice-departing (act) would commit? (128)

जलांतश्चंद्रचपलं जीवितं स्तलु देहिनां ।

As in water-the moon-trembling (is) the life surely of corporeal (beings),

तथाविधमिति ज्ञात्वा शश्वक्त्याणमाचरेत् ॥१२९॥

of such a state thus (it) knowing always virtue one should practice. (129)

मृगतृष्णासमं वीक्ष्य संसारं क्षणमंगुरं ।

'Deer-thirst'-like having perceived the world in a moment-perishing

सज्जनैः संगतं कुर्याह्माय च सुखाय च ॥१३०॥

with good-men Saṅgata one should make for virtue and for happiness and. (130)

तन्मम संमतेन तदेव क्रियतां । यतः ।

Then of me according to the opinion this verily let be done! For,

आश्वमेधसहस्राणि सत्यं च तुलया कृतं ।

Aśvamedha-thousands truth and on a balance placed—

अथमेधसहस्राङ्गि सत्यमेवातिरिच्चते ॥१३१॥

over an Aśvamedha-thousand surely truth alone preponderates. (131)

अतः सत्याभिधानदिव्यपुरः सरो ऽप्नयोर्भूपालयोः कांच-

Therefore by the Truth-named-oath-preceded also of these two princes the Golden-

नाभिधानसंधिर्विधीयतां । सर्वज्ञो ब्रूते । एवमस्तु । ततो राजहंसेन
named-alliance let be concluded ! Sarvajña says : So be it ! Then by the flamingo-

राजा वस्त्रालंकारोपहारैः स मंची दूरदर्शी पूजितः

king with dresses-ornaments-presents that minister Dūradarśin honoured

प्रदृष्टमनाश्चक्रवाकं गृहीता राजो मयूरस्य संनिधानं

with delighted-mind the Chakravāka having taken of the king peacock to the proximity

गतः । तत्र चित्रवर्णेन राजा सर्वज्ञो गृध्रवचनाङ्गुमान-

gone. There by Chitravarṇa the king Sarvajña upon the vulture's-word by honours-

दानपुरः सरं संभाषितस्तुषाविधं संधिं स्वीकृत्य राजहंससमीपं

and gifts-preceded addressed such an alliance having accepted the flamingo-near

प्रस्थापितः । दूरदर्शी ब्रूते । देव सिङ्हं नः समीहितं । इदानी

despatched. Dūradarśin says : Sire, accomplished our desire. Now

स्वस्थानमेव विध्याचलं व्यावृत्य प्रतिगम्यतां । अथ सर्वे

to our-place verily the Vindhya-mountain returning let be gone ! Then all

स्वस्थानं प्राप्य मनोऽभिलिखितं फलं प्राप्नुवन्निति ।

their-place having reached the mind-desired fruit obtained, thus.

विष्णुशर्मणोऽक्तं । अपरं किं कथयामि । कथ्यतां । राजपुत्रा

By Viśhpūṣarman said : Further what shall I tell ? Let it be told ! The king's-sons

जचुः । तत्र प्रसादादाज्यव्यवहारांगं ज्ञातं ततः ।

said : Through thy kindness of kingdom's-administration-the subject learnt, thereby

सुखिनो भूता वयं । विष्णुशर्मोवाच । यद्यप्येवं तथाप्य-

happy (have) become we. Viśhpūṣarman said : If also so, thus even

परमपीदमस्तु ।

further also this be :

संधिः सर्वमहीभुजां विजयिनामस्तु प्रमोदः सदा

Peace of all-sovereigns victorious be the delight always!

संतः संतु निरापदः सकृतिनां कीर्तिश्चिरं वर्धतां ।

The good may be free from misfortune! Of the well-acting the fame long may increase!

नीतिर्वारविलासिनीव सततं वक्षःस्थले संस्थिता

Policy a lovely woman like constantly at the bosom resting

वक्तुं चुंबतु मंचिणामःहरहर्भूयान्महानुसवः ॥ १३२ ॥

the mouth may kiss of ministers! Day by day may be great rejoicing! (132)

॥ इति हितोपदेशे संधिर्नाम चतुर्थकथासंयहः समाप्तः ॥

Thus in the Hitopadeśa Reconciliation by name the fourth-story-collection finished.



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